Marie Lam

THE STRAIT GATE, AND NARROW Way to LIFE.

OPENED, AND POINted out, in certaine Sermons vp-on LVKE. 13.23,24.

And now published, in one whole Treatise:

BY

EDVVARD CHETVVIND, Bachelar in Diuinity, and publike Preacher to the City of BRISTOLL.

IEREM. 6.-16-

Stand in the wayes, and behold, and aske among the old wayes, which is the good way, and walke therein: and ye shall find rest for your soules. IOH. 14.6.-

I am that way, that truth, & that life, no man commeth vnto the Father, but by me.

LONDON.
Printed by *William Hall*, 1612.

248
Card
A572

TO THE MOST REVEREND FATHER in God, GEORGE, by Gods *prouidence, Archbishop of Canterburie*, Primate of all Eng*land and Metropolitan, and one* of his Maiesties most Hono*rable Priuie Councell.*

MAy it please your *Grace* to accept this smal treatise; which to present vnto your Lordship, two thinges occasion and embolden mee. The former, is that fauourable respect, which it hath pleased you to cast vpon me, euen from the time I became first

known vnto you. Which as it hath laid a bond of duty vpon mee, so hath it giuen mee encouragement by the offer of this little, to giue testimonie of much thankefulnes, together with vnfained reioycing, for your happie aduancement to such eminencie, both in the Church and State.

The later, is the singular loue, which your *Grace* hath and doth beare to the paines of preaching, witnessed aboundantlie, not onelie by your zealous care to prouoke and encourage others vnto that great worke of the Lord: but also by your own voluntarie, and exemplarie labours; in the seuerall places, both of *Vniuersity*, and *City*, thorough which you haue passed labouring, to the ioyfull admiration of all, and example of your worthy successors.

Which light your *Grace* still holding out, from that high and Honoura-

nourable Watch-tower, whereunto you are now aduanced, as you draw the eyes and hearts of ſuch as wiſh well to *Sion*, to admire and loue you, praying that your *Bow may abide ſtrong, and your hands and armes be ſtrengthned, by the hand of the mightie God of Iacob*: ſo am I thereby inuited and emboldened, though the leaſt among many ſet apart for the ſeruice of the Lord, to preſent your *Grace* with this *locke of Goates haire*, offered for the vſe of the Lords tabernacle; I meane this little Treatiſe, touching a ſubiect, which, as neuer more needfull, ſo, I truſt, ſhall not ſeeme vnſeaſonable in this our age; whereiu vnder this more then a *Iubile*, of the peace of the Goſpell, and protection of gratious *Princes*, the greater number are growne dangerouſlie cold, and careleſſe, in the purſuit of heauen. Whom to awaken, if it may bee, from their ſupine ſecuritie, I haue been directed

Gen. 46. 24.

Ex. 35. 23.

Leu. 25. 11

I truſt, by God, according to that ſmall meaſure of grace receiued, to ſoũd forth this *Alarum* of our Sauiour. Which I make the more bold, humbly to offer vnto your *Graces* patronage, that thereunder I may commend it, to my deareſt kindred and countrimen; of whome your *Lordſhip* (being for a ſhort time their Biſhoppe) hauing once taken the ſpeciall inſpection, to their great reioycing, and hopes, I reſt aſſured, your *Grace* beareth to them ſtill, out of your preſent generall care, a ſpeciall loue. In which perſwaſion I am encouraged moſt humblie to beſeech you, that you would vouch ſafe, with a compaſſionate eye to regard their wants; that what your godlie wiſdome knoweth beſt, and hath often profeſſed, to be the chiefe meanes to draw from ignorance, and ſuperſtition, into the paths of life and ſaluation, euen the ſincere preaching of the word of truth

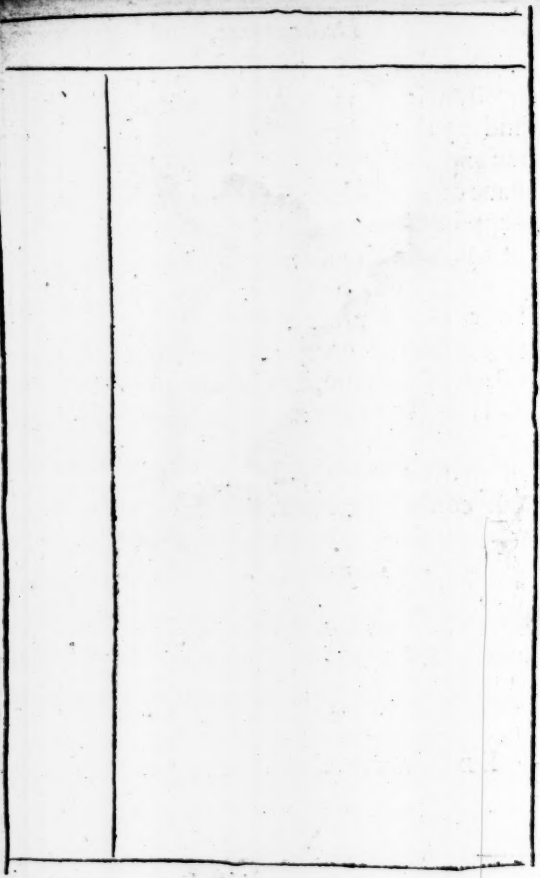
truth and life, may bee both continued, where, in ſome places it is, and ſupplied where it is yet wanting among them. So ſhall their ſoules haue cauſe to bleſſe God for your happie aduancement to ſuch height of gouernment, and my poore ſelfe remaine moſt bound to pray for your *Graces* proſperous continuance, for the great good of this Church, and ſtate, as a chiefe light and honour of our famous *Vniuerſity*, and the comfort and reioycing of all the well affected ſons of that our common mother.

Your Graces

in moſt obſeruant duty,

at commaund,

EDVVARD CHETVVIND.



TO THE CHRISTIAN Readers, eſpecially, my beloued Hearers of the Citie of BRISTOLL, and my deare kindred and countrimen in STAFFORDSHIRE.

The dangerous ſecurity, and irreligious impiety of theſe laſt and perilous times, *which euerie vnpartiall eye diſcerneth, and euerie true Chriſtian heart deploreth and abhorreth; as it firſt occaſioned mee, to make choice of the Scripture opened in this Treatiſe, for a Text: ſo hath the farther conſideration hereof, at length made me not vnwilling, to publiſh for*

more

more generall vſe, what at firſt was by preaching hereupon more priuately deliuered, to the end to diſcouer ſuch malignant humors, and withall to awaken and rouze vp ſuch careleſſe ſleepers, frō out of their golden dreame (not vnlike
Iſai.29.8 *that of the* hungry man *in the Prophet) of ſecured ſafety.*

Iob 16.19. 2 *In which endeauour, as* my witneſſe is in heauen, and my record on high, *that mine aime is wholy,* to attri-
Iob.36.3. bute righteouſnes vnto my maker, *and withall, as an* Interpreter to de-
Iob.33.23. clare vnto man his righteouſnes, *directing from our Sauiours mouth, how to attaine to endleſſe happineſſe: ſo haue I beene ſtirred vp, and encouraged, by a twofold powerfull motiue: viz: the conſideration of the* neceſſitie, *and hope of* profite.

3 *For the former. That I may take leaue (in ſilence of my betters) to ſet downe what mine experience (being in*
Iob.8.9. *compariſon but* of yeſterday) *hath obſerued, touching the humors of the world in*

in this maine point of the pursuit of happineſse: it ſeemeth to me, that euen the whole chriſtian name, and nation, may iuſtly fall vnder one of theſe two heades: viz: either ſuch as willingly feede on aſhes, *ſuffering their owne* ſeduced hearts to deceiue them, being not able to deliuer their ſoules, or to ſay, is there not a lie in our right hand? *or elſe ſuch, as by the example and multitude of the forenamed, are dangerouſlie* diſheartned *in their ſafe and ſincere courſe.* Iſai.44.20

4 *For why, alaſſe? (to diſpoſe the former band of ſeduced ſoules, into two companies:) firſt, ſome there are, who entertain not ſo much as any ſhew of deſire or care of entring into life, nay as if they* had made a couenant with death and hell, *or rather with their ſeduced ſoules, to beleeue that Article of* Atheiſme, *that* there is neither heauen nor hell: *how may they bee ſeene running, a looſe and licentious race, of moſt abhominable prophaneneſſe, wallowing* Iſai.28.15

lowing in whoredomes, blaſphemies, drunkenneſſe, and what not defiling wickedneſſe, refuſing to be taught or told of the wayes of God, yea in effect, as thoſe in Iob, *bidding* the Almightie depart from them, *being ſuch who deſire not* the knowledge of his waies: *or if they bee threatned with the comming and terrors of the Lord, like thoſe mockers in* Peter, aske, where is the promiſe of his comming? *and drawing in the ſame yoke, and with the ſame cords, with thoſe in* Iſaiah, *challenge & dare the higheſt maieſtie with,* let him make ſpeed: let him haſtē his work, that wee may ſee it, &c: *or if happilie their conſcience at any time tell them by ſecret gripes, that they muſt expect a iudge and iudgement: yet how is their reſolution made careleſſe and deſperate, by their damnable abuſe of the doctrine of Gods predeſtination, that* all muſt be as God hath determined: what need they then to take farther care, ſeeing they can neither alter, nor

Iob 21. 14

2 Pet. 3. 2.

Iſai. 5. 19

(as

(*as they thinke*) farther what God hath foreordained.

5 *But beſides theſe monſters, whom more then helliſh vnbeliefe, hath made in this particular worſe then the very Diuels themſelues*, who beleeue and tremble: *alaſſe, how many are there, of a* ſecond order, *not ſo deſperate, who profeſſing ſome deſire and hope of life, may yet bee obſerued, miſerably to erre and wander, in the wayes of death?* Iam. 2. 19.

6 *For why? ſome flatter themſelues in wickedneſſe, accounting the gate of heauen to be wide and open, and the paſſage obuious and eaſie to enter, when they will, as if*, Chriſt died for all, *or as if the bare name of Chriſt were a gate to* let in all Papiſts, Anabaptiſts, Familiſts, *or any ſect of Religion, vnto life; and whereat by faith onely, (which they count no ſuch great matter) or at the hardeſt, by an after repentance, they may come to enter, whenſoeuer they liſt, though it be at their very laſt.*

7 *Other*

7 *Others ſtay without, willing to*
Iere.48.11 *enter, but loath to aduenture. Why?*
but becauſe they are as Moab *ſetled*
Zeph.1.12 on their lees: *or as thoſe in* Zepha-
ny, frozen on their dregges: *reſolued*
before hand, whatſoeuer the Lords voice
Ier.42.14. *be, to* goe downe into Egypt, to en-
ioy, *as yet, the pleaſures, profites, and*
credite, of this preſent world, and ther-
fore account they him their enemy that
Gal.4.16. *ſhall by* telling them truth, *forwarne*
them to flee with ſpeed frō the wrath
to come: *or if they will bee perſwaded*
to yeeld any thing, it is but with Agrip-
Act.26.28. pa *to become* almoſt Chriſtians: *or if*
you would haue them abſolute, you muſt
perſwade others to be ſo alſo, at leaſt, to
ſuffer them to bee vnderided in their
forwardnes. So doth the deſire of
Pro.21.25. the ſlothfull ſlay them, *whiles* their
hands refuſe to worke; *wiſhing to*
be happie, but not regarding to be holy:
willing to be ſaued, but loath to bee re-
ſtrained of their fleſhly liberty: content
to heare of dying well, but fearing if in
their

their life they refraine from iniquity, to be made a pray: *or at leaſt* a butt *for the arrowes of reprochful tongues; which difficulties rather then they will vndergoe, they ſuffer themſelues with the multitude, to fall down the ſtreame, into vndoubted damnation.* Iſa. 59. 15.

8 *And yet, a third ſort there is in greater danger, whiles they think themſelues ſecure and out of danger; as being conceited that they are entred alreadie within the gate, and walking in the wayes of life: when as indeed, they are but groping (as the blind* Sodomites) *in the darke, not hauing found the dore.* (Gen. 19. 11.)

Such as like the luke-warme Church of Laodicea, *thinke themſelues rich and* wanting nothing, *when they are but poore Who, howſoeuer, for making ſome profeſsion, and holding ſome outward correſpondency with God and his word, ſo as withall they may keepe peace and friendſhip with the world: they are ſo conceited of their owne perfection, that they are ready with him in the Goſpell,* Reu 3 17.

who

who thought hee had done all, to aske
Math.19. 20. what more is wanting *to them? yet is it lamentably apparant, how they deceiue themselues, with a shew* of godlines, and
2 Tim.3.5 deny the power thereof: *taking on them the profession, but yet not*
2 Thes.2. 10. *entertaining* the loue of the truth that they may bee saued. *As a iust punishment whereof, how many doe we see giuen ouer to strong delusions* to believe lies? *either to halt as Neuters*, betweene two opinions? *or to embrace with earnest eagernes a false Religion? because (which in the* Prophet
Ierem. 44. 17. *heartned the Idolatrous Iewes in their abhominations) their forefathers haue therein trod before them? or because, these waies of superstition, seeme some of them strict and narrow, and therefore likely to bee the waies of life? yea how many whilome made good shew, and seemed to shine bright, as starres in the firmament of heauen, who are by the* Dragons taile smitten to the
Reu 12. 4. earth? *by their fall making manifest*

how

how they were but commets at the beſt; whiles relapſed and hauing loſt their firſt loue, *they are as water once made hote, growne colder for the heating, & become ſcoffers and deriders,* Iſmael-like, *or as* Michol, *if not worſe, of any that ſhall in ſincerity ſet themſelues reioycingly to walke in the wates of God.*

9 *Finally (for concluſion of this complaint, diſcouering the great neceſsity, as I conceiued it, of dealing in this argument) whiles thus the greater number of thoſe that are ſtiled with the name of Chriſtians,* deſpiſe, or neglect, the counſell of God, and this great ſaluation, *how doe they not onely ſinne againſt their own ſoules,* iudging themſelues vnworthy of euerlaſting life? *but alſo (which is more to bee lamented) by their oppoſite multitude, and example, dangerouſly daunt and diſmay the hearts, both of Gods faithfull Miniſters in their painfull labours, and generally, of true hearted Chriſtians, in their holy conuerſation. Thoſe, whiles they*

Luk 7. 30. Heb. 2. 3

Act. 13. 46

they see so little fruit of the trauaile of their soules, if not happily open defiance, if they shall once procede vnto particulars, as Iohn Baptist *did with* Herod. Luk.3.19. *These, while they find so little countenance or acceptance of their endeauours after sincerety, if not rather, a sway of times and manners, to hinder them from* cleauing without separation vnto the Lord.

10 *A remedy, and as it were counterpoison, against all which dangerous infections, as our Sauiour shall seem to giue, in that his counsell to his followers, to striue with vehement earnestnes,* to enter in at the strait gate, and *to walk in the* narrow way *leading to life: so haue I apprehended as a second motiue, for encouragement to this worke, the hope conceiued hereby of* profite, *if the Lord shall vouchsafe to afford his blessing from aboue, whiles in the opening and applying of our Sauiours answere touching these two main points of truth, that* the number to be saued is but small:

ſmall: and the manner difficult: *wee ſhall aptly meet with euery kind of the forementioned humors.*

11 *As firſt with the firſt ſort of* deſpiſers, *by way of* commination, (*and* confutation *withall*, *of their curſed blaſphemies, and reaſonings againſt the Lord*) *whiles, to appale (if it may bee) their obdurate ſpirits, they bee charged as guilty of murdering their own ſoules, and threatned as ſcorners alone to ſuffer, to be ſwept away with the beſome of deſtruction, and caſt into the burning lake: Gods iuſtice in reiecting them, ſtanding meane while cleare, and their condemnation proued iuſt, as wholy by themſelues deſerued, who neuer ſo much as entertained, the deſire of grace, or regarded the counſell of God in his word, that they might be ſaued.*

12 *Farther, with the other ſort, that neglect this great ſaluation, whiles, eyther they thinke it eaſie to bee had hereafter, or are loath for it to leaue the world, or think they haue already inte-*

reſted themſelues therein: our dealing ſhall be found to be, by inſtruction, correction, *and faithfull* counſell.

13 *For firſt, our labour is by way of* doctrine, *to inſtruct and confirme them in the truth, here by our bleſſed Sauior propounded both touching the number of them that ſhall be ſaued, that, viz. howſoeuer they bee many in themſelues, yet are they in compariſon with them that periſh, but (as S.* Auguſtine, *or rather the* Lord *(not I) reſoluing this point, maketh the ſimilitude) as the* wheat corne *in compariſon with the chaffe a* tithing, *or a* gleaning *or a* remnant, *few of many, a* little flocke: *as alſo touching the manner of attaining vnto ſaluation,* that it is difficult, and not ſo eaſie. *Since howſoeuer Chriſt Ieſus, the gate and way of life, and ſo all the porches and pathes compriſed vnder him, be in themſelues faire and ſpatious: yet ſo ſeeme they not (neither indeed are) to the carnall ſluggards, who chooſe rather to wander in the many by-*

waies

wayes of death, then to walke constantly and conscionably in this one *onely way of life. Strait indeed and narrow: not in regard of it selfe, but alasse, because men are by nature, either blind and cannot find the gate, or stiffe necked, and stuffed with worldly pelfe, that they brooke not to stoope, or strip themselues, that they may get in: or delighting to roue, they endure not to be bounded, no not within the pales of the law of liberty: or finally, they feare if they should bee forward, to be encombred with the briers and bushes lying in the path. In which respects by mans own corruption, the gate and way of life is made strait to enter, and narrow to walke in, except with violence and earnest strife.*

14 *And hence therefore, is our iust* correction *in the second place inferred to discouer their folly, who conceiting it a small matter to enter into life, or being loath to leaue the world, stay wandring without: whiles racking Gods mercy without his leaue, they forslow the*

time, deferring to set out vpō their iourney, vntill the euening of their age, thinking then fittest to begin an endeauour after life, when their hoare haires call them to thinke on death. Whereas alasse poore soules, they wot not how sodainely ere they mistrust their state, the pitties mouth may be shut vpon them, neither consider how their conclusion must necessarily follow, as the premisses were framed, and their death answere the tenor of their life; which whiles they neglect to reforme, foolishly preferring earth to heauen, and the winning of the world, to the assuring of their pretious soules: little comfort may they haue in the frequent company that passe along with them, as beastes in heards vnto the shambles, towards destruction.

15 *To recall whom, and warne all, to looke vnto their wayes, our* counsell *may be found to be thirdly, this same of our Sauiour in the Text, to all that long after life, to* striue *with earnestnesse to* enter in at the strait gate: *not to walke after*

after the fashions of the world: nor to warrant themselues to do what they see many doe. No, but rather to trie themselues, whether they be entred within the gate, & walking in the wayes of life: that is, in faith, repentance, obedience, patience, which in Christ lead to life: Wherin whiles many only with a formality of outward profession, miserably deceiue themselues, boasting of what they haue not receiued; or misled and drawne aside by the error of the wicked, fal from that stedfastnes which they once professed: our care you shall find to be, both to put in caution, against the false wayes seeming strait, and withall to yeeld direction with aduise how to find, and enter the true waies of life; yea farther, how to examine and trie our estate, for both entrance & continuance, in euery of the forementioned, that none be misled or fall away that belong to God. So may our dealing be found to be, with the seuerall sorts of such as are seduced.

16 And accordingly also, with the

other sort, of such as are in danger to faint, and be dishartned in this course: our dealing will be found, fitting their condition, by way of comfort and encouragement.

17 *First, to the faithfull Minister not to faint though hee be found fault with, for deliuering the truth, neither to bee discouraged, if he be not able to win al to embrace the truth: but rather to reioice in God, for the gain of any, though some few; yea, or if not any, yet in the sauing of his owne soule, by approuing of his faithfulnes vnto the Lord; with whom howsoeuer the successe be, his iudgement shall be fauourable, and his reward assured.*

18 *Secondly, to the true beleeuers, who though but few, yet if truely faithfull, and of the little flocke, need not to feare or be discouraged since for them a Kingdom is prepared: whereto, whiles by the* renewing *of their hearts, and* remembrance *of their former euil waies: by their* zeale *to draw others with them*

vnto

vnto God: and hearty loue *vnto the ſaints and ſeruants of God: (ſure notes where they be ſincere, of a right faith in Chriſt) they can find themſelues to walke: how can they but reioice with ioy vnſpeakable and glorious, in the riches vnc̃ceiuable of Gods free loue vnto them; who hath ſeuered them from the refuſe of the world, reſeruing them as veſſels of mercy vnto himſelfe. Wherefore to encourage them, howſoeuer maligned by the world and by their ſeparation from the world, in danger to bee made a prey: our labour finally will bee found, to diſcouer how theſe gates and wayes, that ſeeme to the carnall man ſo ſtrait and troubleſome, are yet in themſelues, and vnto them that once are entred into them, pleaſant and of delight. The other ſort that walke in the broade way, being indeed thoſe that endure the moſt wretched ſlauery vnder hard maſters (worſe far then* Pharaohs *taskemaſters) ſin and ſatan: when as they though walking ſolitarily, are the onelie*

bleſſed

bleſſed and happy brood of trauailers, whoſe leader is Chriſt Ieſus, whoſe guard the holy Angels, whoſe footſteps are directed by Gods bleſſed ſpirit of truth, their glory, though as of the Kings daughter inward, yet ſurpaſſing, being Chriſts beauty put vpon them: finally their reioycing in this life, though amidſt affliction, to themſelues durable, by others vnconceiuable, and their end aſſured peace.

19 *These things (according to the meaſure of my poore talent) as I haue endeauoured with perſpicuous plainenes to ſet before the eyes of my Chriſtian & indifferent Readers: ſo for farther light of vnderſtanding, and helpe of memory, I haue thought good, to draw them ſummarily into a briefe* Table, *containing the method and diſpoſition of the whole diſcourſe; firſt deliuered in diuers ſermons, but now connected without diſtinction, ſince (as the Table will ſhew) there is a coherence and continuation of the whole. The curious queſtiō being only tou-*

touched, for discouery of the atheisme and curiosity of worldlings, so as to make way to our Saviors gracious answere: affording vs the two main notes of doctrine (the which I know not any more needful to be vrged, or which are more hardly digested by the carnal & irreligious hart; which hath made me the more to labour to confirme, and make them plaine.) The former, touching the number of them that shall be saued, that—they are in comparison but few—*and the later, touching the manner of attayning to saluation, that*—it is to flesh and bloud no eatie matter—*which therefore all had need to looke diligently after, that would attaine to life. Since this is certaine, God cannot endure that man should seeke to find out or prescribe vnto himselfe any other way to life, or yet refuse to walke in that, which his wisdom hath prescribed and sanctified in his word of truth, and wherein the faithful in all ages haue passed vnto glory.*

20 *Now the fruit of these my labours*

as Christian charity (together with my speciall calling) bindeth me, vnfainedly to wish to all Christian hearts, who shall take paines to read them: so doe particular reasons of important respect perswade me in especiall manner to recommend them with most harty wish of profite vnto those, who before are by name mentioned: viz: so many as are of my more special charge *in the Lord, or who are my* Countrimen & Kindred *according to the flesh.*

21 *For first, with the former of these two sorts, who haue beene carewitnesses of the deliuery of this truth, my desire is, to leaue (if happily it may suruiue the residue of the term of a fraile life,) this tract as a remembrance vnto*
2 Pet. 1. 15 *them,* after my departure from thē, *both of what they haue beene taught in this most necessary point, and also of mine vnfained loue vnto their soules. Among whom the Lord hauing in mercy pleased to settle me, and with peace and comfort (full fiue yeeres and better) to*

con-

continue my Miniſtery: I might ſeem vnthankefull to his Maieſtie, did I not with reioycing acknowledge this ſpecial fauour: or be thought perhaps not ſufficientlykind and careſull of them, could I not ſincerely profeſſe with the Apoſtle, how from the heart roote in Christ Ieſus I long after them: *being* iealous ouer them with a godly iealouſie: *as* hauing no greater ioy then to ſee any walking in the truth: *nor deſiring any thing more then that my ſelfe and fellow labourers may bee able in the laſt day*, to giue vp our accounts *for them with ioy* and not with griefe: *yea to haue them, as our* glory, ioy and crowne of reioycing, in the preſence of our Lord Ieſus Christ, at his comming.

Phil. 1. 8
2 Cor 11 2.
3 Ioh 4.
Heb. 13. 17
1 The. 2. 19

22 *And for the other ſort of my deare kindred and countrimen, ſince it hath pleaſed the Lord (who appointeth to euery one of his ſeruants, both his portion and his place of ſeruice) to call and ſend me, as he did* Ionah *vnto* Nini-

Ion.1.2,3. Act.16.10 Luk.4.16 Niniueh, *or as* Paul *into* Macedonia, *that I can not* as our Sauiours manner was *stand vp in the Synagogues of* Nazareth; *to instruct them of mine owne Tribe and Familie, in the wayes of God, nor be as an home-borne Physitian, to apply Gods balme for healing of the sores of the daughter of mine owne people: yet God forbid that naturall affection towards mine owne bowels, and natiue soile, should be so farre extinguished; as that I should not* (*with the Prophet and holy people in the Psalme*) *importune the* Lord, to arise and haue mercy thereon; *and in the meane time delight in the stones*. & haue pitty on the dust thereof. *For whose peace and speciall prosperity, as,* for my brethren and kindred sake *I am bound to pray*: mine hearts desire being for them, *as Saint* Pauls *was for his nation of the* Hebrewes, *that they may haue the meanes and grace of life: so doe I desire in this absence, to send and recommend this as a present pledge and pawn of*

Ver.23.

Psal.102. 14. Verse 14.

Psal.122.8

Rom.10.1.

of my respect full loue and due remembrance of them. Who being of a disposition ingenious, and not auerse from the best things, want nothing so much as remembrances, *to make them see and shunne all reliques of superstition, and with Gods blessing, to make them* ready as a people prepared for the Lord. *For whom though I cannot say in that height of the Apostles superabundant zeale, that* I would bee separated from Christ, *or with* Moses, be blotted out of the booke of life, *yet shall I desire with the same Apostle for his beloued* Ephesians, *continually to bow my knees* vnto the father of our Lord Iesus Christ, (of whom is named the whole family in heauen & in earth) that hee may grant them according to the riches of his glory, to bee strengthned by his spirit in the inner man, that Christ may dwell in their hearts by faith, &c,

Isa.62.6.

Luk.1.17

Rom.9.3.

Exod.32.32.

Eph.3.14 15.&c.

23 *And euen so recommending these my labours to Gods blessing, who alone is*

1.Cor 3.7. *is all in all*, giuing the encreaſe, *and the, & all thoſe, who ſe Chriſtian hearts ſhall in ſincerity of truth deſire the knowledge of the Lord, to life eternall*, Act.20. 32 vnto God & the word of his grace, Eph 3. 20. who is able to build farther, and to giue them an inheritance among all them that are ſanctified: as being able to doe exceeding abundantly, aboue all that wee aske or thinke according to the power that worketh in vs. *I take leaue. From* Briſtoll, Ianuary 20.

Yours in the Lord Jeſus,

EDVVARD CHETVVIND.

The Table, shewing the Contents, and Methodicall disposition of the *whole Treatise, according to the Sections distinguished by figures.*

The summe, A Conference: parts 2. Sect. 1.

1 A Question, For condition, {Curious, Captious,} Sect. 2. yeelding instruction for discouery of bad humors {1 of cauilling Atheists. S. 3 / 2 of curious Spirits. S. 4.

2 An Answer {Wise, Gracious,} Sect. 5. containing two things

1 Implyed, The resolution of the Question, yeelding
- 1 Doctrine ___ touching the number, that ___ but few are saued ___ which is
  - 1 Explicated, by resoluing a doubt, Sect. 7.
  - 2 Illustrated and approued ___ {1 By testimony of the Prophets. Sect. 8. / 2 By examples of Gods proceedings. Sect. 9. / 3 From the Parable of the 4. grounds. Sect. 10.}
- 2 Application fourefold. viz.
  - 1 Correction ioyned with confutation of Cauillers, whose obiections from the {1 Mercy, 2 Power, 3 Will, 4 Iustice, 5 Merite of Christ,} of God, are {1 Proposed, Sect. 11. / 2 Satisfied, Sect. 12.}
  - 2 Instruction for confirmation of weake beleeuers. Sect. 13.
  - 3 Admonition to warne from following multitudes, Sect. 14.
  - 4 Consolation and Confortation, ___ Sect. 15.
    - 1 To faithfull Ministers in their labours.
    - 2 To all true beleeuers in their happy estate, yeelding ___ S. 16.
      - 1 Comfort and matter of gratulation by ___ {1 generall remembrance of their state past, / 2 Speciall examining of their present state by 4. notes {1 A new heart, 2 Old remembrãce, 3 Zeale to turne sinners, 4 Loue to Gods Saints.} S. 17.}
      - 2 Encouragement, for exultation, Sect. 18.

2 Expressed, the exhortation inferred, affording, ___ Sect. 19, which is
- 1 Doctrine touching the number, that ___ it is no easie matter but difficult to attaine saluation.
  - 1 Explicated two waies.
    - 1 More generally by resoluing a doubt, shewing, {1 How Christ is the gate and way of life. / 2 How hee may be said to be strait.} S. 20.
    - 2 More particularly vnfolding: how
      - 1 Vnder Christ are foure paths comprehended, viz: {1 Faith. 2 Repentance. 3 Obedience, 4 Patience} all to life, Sect. 21.
      - 2 These are not in themselues but to flesh and bloud, strait and narrow.
  - 2 Confirmed by two reasons, viz: because the gate and way is,
    - 1 Onely one, Sect. 22.
    - 2 In shew at least to flesh and bloud, seeming strait and narrow, viz. for {1 Finding. 2 Entring. 3 Proceeding 4 Perseuering} because {hidden. S. 23 / straitned. S. 24 / bounded. S. 25 / incombred, S. 26}
- 2 Vse, fourefold. viz.
  - 1 Instruction for triall and examination. S. 27.
    - 1 in generall and how necessary.
    - 2 in special of ech by 4. rules; viz: {1 two for entrance, 2 two for cõtinuance,} as of
      - 1 Faith by {1 humbling. 2 hungring. 3 looking. 4 louing.} S. 28
      - 2 Repentance by ___ {1 stooping. 2 stripping. 3 sorrowing. 4 striuing.} S. 29.
      - 3 Obedience by {1 direction. 2 resolution. 3 not straying 4 not staying.} S. 30.
      - 4 Patience, by ___ {1 selfe deniall. 2 perswasion of Gods loue. 3 help of praier. 4 hope of glory.} Sect. 31
  - 2 Commination, and how necessary, which is ___ S. 32.
    - 1 Opposed by two obiections ___ {1 Presumption of mercy. 2 Crimination of the reprouing Ministery.}
    - 2 Maintained of the contrary with ___ {1 Recrimination and defence of the Ministery. 2 Terror, excluding from hope of mercy.} Sect. 33.
  - 3 Admonition, pressed with the generall reason in the text, Sect. 34. where two things:
    - 1 An explication, shewing the deceiuing hope {1 Of the prophane who seek not, 1 seeme to seeke but / 2 Of Hypocrites: who ___ 2 striue not, & therefore} cannot enter. S. 35.
    - 2 A Caution against superstitious wayes seeming strait, inferring a twofold care:
      - 1 To find out the strait waies to life, viz: which are {1 prescribed by Christ. 2 directing vnto Christ.} S. 36
      - 2 To enter and goe forward, whereto is added encouragement. ___
  - 4 Consolation.
    - 1 in general from happines to such so entred in ___ {life, death.} S. 37.
    - 2 in speciall by preoccupation of all exceptions, as of {1 Solitarines. 2 Tediousnes. 3 Inhability. 4 Dishonour. 5 Discontent.} Sect. 38.

1 Sam. 12. 23. *God forbid, that I should sinne against the Lord, and cease praying for you; but I will shew you the good and right way.*

THE STRAIT Gate, and narrow *way to Life.*

Luke 13.23,24. *Then said one vnto him. Lord, are there few that shalbe saued? And he said vnto them, Striue to enter in at the strait gate: for many, I say vnto you, will seeke to enter in, and shall not be able.*

IN these wordes is set downe, the summe of a *Conference*, which passed betwixt another man, whose name we find not mentioned, and our blessed Sauiour, concerning the great matter, most

worthie for vs all to hearken after, of mans ſaluation. Wherein the parts are plaine, in number, as the verſes, two: th'one making way vnto th'other, and the later inferred by occaſion of the former; namely, a *Queſtion*, and an *Anſwere*. The *Queſtion* moued by that other man vnto our Sauiour, touching the number of them that ſhould be ſaued: for, *Then ſaid one vnto him, Lord, are there few that ſhall be ſaued?* whereunto is adioyned our Sauiours *Anſwere*, directed not to him onely, that moued the Queſtion, but to the reſt alſo then preſent, for inſtruction, touching the manner rather of attayning vnto Saluation, but which withall implied in it, the reſolution of the Queſtion, moued about the number: for, *Then ſaid he vnto them, Striue to enter in at the ſtrait gate: for many I ſay vnto you, will ſeeke to enter in, and ſhal not be able.*

2 And firſt for the *Queſtion* (to touch that onely by the way, and ſo as to make plaine the way to the Anſwere following,) the coherence of it with
Ver. 22. the verſe precedent, may perſwade vs to

to think, that it was occasioned by our Sauiours Teaching, as he went iourny-ing towards *Ierusalem*; What? but, as elsewhere it is expressed, *The Gospell of the Kingdome*; inuiting all to repent, and beleeue in him the *Messiah* promised, that so they might bee saued. Vpon hearing whereof, wee may well conceiue this fellow to moue this question, touching the number of them that shall be saued: *Lord, are there few that shall be saued?* but how our Sauiour reckoneth hereof, wee may gather best by the indirectnes of his Answere, in appearance not vnto the point, but made rather to the Question which should haue beene asked; namely, how men might come to be of that blessed number; our Sauiour shewing thereby, as elsewhere by the like, his dislike, and disapprouing of the Question moued. But how farre his dislike was of it, and consequentlie our censure to passe against it; whether, as a Question onely needlesse and curious, or farther yet, carping and captious; that is not left expressed, and therefore certainely cannot be gathered by vs who

Mat. 9. 35.

Iob. 6. 26.

know not, farther then is here reuealed, with what heart, and to what purpose, the fellow spake it.

Howbeit, as all agree in this, that it was at the best a curious and impertinent demaund, as of one, who being exhorted to set towardes Heauen, must know first what store of company went that way, ere hee would be drawne to vndertake the iourney: so farther, that it was worse then so, namely, out of a captious humour, to carpe and catch, if possible, at our Sauiours Doctrine; as all circumstances of the Text may well seeme to beare it, so may wee bee perswaded to conceiue of it, if but from the frequent vse of such like Questions in other places proposed by such carping companions; as by the *Pharises* touching Diuorce: *Is it lawfull for a man to put away his wife vpon euery occasion?* by the *Herodians* touching the Tribute money: *Tell vs what thinkest thou, Is it lawfull to giue Tribute to Cæsar or no?* By the *Saduces* touching the woman that had seauen husbandes, brought in to impeach the doctrine of the Resurrection: *In the Resurrection, whose*

Mat. 19. 3.

Mat. 22. 17.

Mat. 22. 28.

whose wife shall she be of the seuen? Of like cauilling nature to which, to conceiue and take this Question also, wee may be moued the rather, by consideration of the matter touching which it is made, namely, the number that shalbe saued: which may easily be conceiued, to containe in it a cauill against our Sauiours doctrine, touching the means of Saluation, onelie by faith in the *Messiah* promised, and true Repentance, by few embraced. Whereat whiles the vnbeleeuing Iewes, who had beene taught to rest onely in the formall obseruance of legall ceremonies, maruailed, no doubt; and murmured: we may well imagine this fellow, more forward then the rest, to moue this Question, by way of cauill or obiection. whereto, should our Sauiour haue returned answere, that not a few, but manie should bee saued; his replie happilie would not haue beene to seeke, to taxe our Sauiours teaching as vntrue, that sure then men might bee saued, without receiuing him, or obeying his doctrine, since few were his followers, doing what hee required: but on the

contrary, ſhould the anſwere haue been as was expected rather, that indeede there were but few who ſhould enter into life, this happily hee imagined, could not but procure much ill will, if not worſe, vnto our Sauiour, as being one, that taught a cruel doctrine, much derogatorie to that high conceit wherwith moſt flatter themſelues, touching the vniuerſality and ſuper-abundant riches of Gods mercie; with which they cannot conceiue, how it ſhould well ſtand, to ſuffer the greater number of mankind to periſh.

3 And in this ſenſe alſo if wee conceiue this Queſtion, as ſome of iudgement haue, to bee not onely needleſly curious, but alſo impiouſly carping & captious; herein, as in a cleare mirror wee may behold diſcouered the humours that haue euer beene in all ages amongſt the people of the world; and in ſpeciall how, — *This great and higheſt point of truth, touching the matter & meanes of ſaluation, is entertained, either with carping impiety, or with dangerous curioſity.* — —

For ſo, to ſhew that this cauiller & his

his Queſtion, be not without fellowes; as it is moſt certaine, that no elder age of the world hath wanted them, who in the pride of their rebellious and vnbeleeuing hearts, haue beene bolde to make a mocke, and to moue cauill againſt the ſacred truth of God in his Word reuealed, which eaſily might bee inſtanced euen from the daies of *Adam* downeward vntill Chriſt: ſo, that wee may not think ſuch cauillers, by Chriſts comming, to be, together with the heathen Oracles, quite put to ſilence; S. *Peter* hath not ſpared to forwarne vs of the *comming in the laſt dayes of ſuch mockers, who walking after their owne luſts, ſhall aske where is the promiſe of his comming*; and bee ready to bring reaſon againſt it, as if there were no ſuch matter to be looked for. And accordingly, how eaſie, alas, is it, now a daies to find, and that amongſt ſuch as profeſſe themſelues worſhippers of the true God in Chriſt, many euery where of captious and contradicting ſpirits; who not onely liue the life, but ſpeake alſo the very language of Atheiſme, bewraying by their tongues, their ſpite

2. Pet. 3 9.

and deepe diſlike, againſt the truth of Chriſt reuealed in his word, ſpeciallie in this very point of points, touching mans ſaluation. Who bee they called vpon, according to the tenour of the *Baptiſt*, our *Sauiour*, & his *Apoſtles* doctrine, *to repent*, and *beleeue the Goſpell, to walke circumſpectly*, as by a line, *abandoning the faſhions* & courſes *of this preſent world, and taking heed vnto their waies according to the Word*, that ſo they may bee ſaued: and what ſhall you heare from them ſtreight, but queſtionings and reaſonings, ſuch as this in our text, vttering the fooliſhnes of their ignorantly prophane hearts? For (to giue inſtance in ſome few of their curſed ſpeakings) *Then belike* will they reply, *there can none bee ſaued, but ſuch as follow Sermons, which cõmonly are not the moſt, and ſome of them as bad, as proud, couetous and malicious, as any whoſoeuer. Or what? if none can bee ſaued, but ſuch as will bee ſo pure for ſooth, & holy, as you Preachers would haue them; Then God be mercifull vnto vs, for ſure but a few of many ſhould bee ſaued. And then*; What then? Why?

Math. 3. 8. Mar. 4. 17. Act. 2. 38. Eph. 5. 15. Rom. 12. 2. Pſal. 119. 9.

By

"*By this reckoning, you would make*
"*God not to be ſo ſtrong as the Diuell:*
"Or, *how can that bee true, that God*
"*would haue all men ſaued?* For, *though*
"*we be ſinners, yet, did not Chriſt dye for*
"*all?* Or, *Is not God mercifull, yea his*
"*mercy aboue all his works?* Or, *may we*
"*thinke, that God made ſo many to con-*
"*demne them? Yea, and what? Predeſti-*
"*nated them of old vnto it ere they were*
"*borne? Indeed,* ſaith the Papiſticall A-
"theiſt, *Sir, I haue heard Preachers*
"*preach of Predeſtination; but, me thinks,*
"*it is a very dangerous doctrine, able*
"*to driue men to deſpaire.* Or, *What?*
"*can they tell, who ſhall bee ſaued, and*
"*who ſhall be damned? Doe they knowe*
"*Gods ſecrets? When, I maruell, were*
"*they in heauen to ſpeake with God?* Or,
"*Be not they men as well as others? And*
"*good, many of them, no longer then*
"*whiles they are in the pulpit? Well, wee*
"*be ſinners all, God amend vs; and then,*
"*we ſhall, I doubt not, all at length come*
"*to heauen.*

I appeale herein, to the iudgement of ſo many, as are able to diſcern, & haue had experience of any thing; whether theſe

theſe bee not the queſtions and reaſonings, touching this maine point of ſaluation and damnation, of many of all ſorts, no better heerein then very Atheiſts, who beleeuing neither God, nor his reuealed truth, would faine flatter themſelues in a vaine deluding hope; "that, *Liue how they liſt*, and *doe what* "*they pleaſe*; Yet, *God is mercifull*; and "*Whenſoeuer a ſinner ſhall repent, &c.* "and, *Chriſt died for al*, and ſo for them; "and therefore, *they doubt nothing, but* "*they ſhall be ſaued, as ſoone as the beſt.* "Or, *ſay, they be bad, yet they be not the* "*worſt in the world, there bee as bad as* "*they*; and, *if the worſt therefore befall* "*them, that they doe goe to hell, yet they* "*ſhall haue fellowes, and truſt to make as* "*good ſhift for themſelues, as ſhall ſome* "*others.*

4 But, (to leaue theſe wretches and their humours for a while) may we not note alſo another ſort, not ſo impious, but of a more indifferent temper; who yet through idle *curioſity*, are dangerouſly tranſported, from embracing the meanes and way of ſaluation preſcribed, to make queſtion how many or what

what others ſhall be ſaued? Yes verily; but, who heerein ſhew themſelues to be, what *S. Peter* would not haue Chriſtians to be, *buſie bodies*, or (as the word originally importeth) as *Biſhops in anothers Dioceſſe*. As yet once, the ſame *S. Peter* may ſeeme to haue been, when our *Sauiour* ſaying to him, *Follow mee*. He replied ſtreight vpon the ſight of *Iohn*, with *Lord, what ſhall this man do?* Right like to whom in humor, may the moſt part of men be found, more curious in enquiring what they neede not, whether or how many others ſhall bee ſaued; thē faithfully carefull, to do what God requireth, that themſelues may attaine ſaluation. Nay, heerein, how many are there, that agree in humor, with that *Phriſian Prince*; who, when by the French men vnder the gouernment of *Charles Martell*, about the yeere of Chriſt 730. the *Phriſians* were compelled to embrace the Chriſtian faith, comming to be baptized, and hauing one foot in the water; is recorded to haue turned about to the Biſhop, deſiring firſt to be reſolued, whether more alreadie departed were in hell, or more in heauen;

1. Pet. 4. 15. ἀλλοτριεπίσκοποι.

Ioh. 21. 19.

Verſ. 21.

Gual. hom. 140. in Luc. Naucl. vol. 2. Generat. 24.

heauen; but receiuing anſwer, that the greater number were in hell, whither al muſt that would not bee baptized and become Chriſtians; refuſed thereupon to receiue the Sacrament, pulling his foot out of the water, and profeſſing that hee would follow where the moſt were gone before. This, you will perhappes ſay, was the deſperate humor of an Infidell, that knew not God: Howbeit, would God, hee had not left behind him, euen amongſt Chriſtians, manie his fellowes, all too kinde hearted good fellowes in this behalfe; who, though in words they will not for ſhame profeſſe ſo much, yet prooue by their licentious life and wicked deedes, that they had rather with the multitude, though wandring along to hell, then with the leſſer, but far wiſer companie, goe ſtreight to Heauen; curiouſlie inquiring, as heere this companion, touching the number of them that ſhall be ſaued, how great or ſmal it is; wiſhing in heart and hoping it will bee great, that ſo they might alſo ſhuffle in amongſt the multitude; but not caring, truly to learne, or when they are directed

directed, obediently to follow, and walke in that path, which will, though it be narrow, lead them vnto life.

But, to passe from the consideration of the *Question*, which hath briefly by the way afforded vs, a discouery of the bad humours of the world, heereafter farther to be censured: let vs proceede to the *Answer*, which our blessed Sauiour, his Fathers wisdome, hath wisely and to better purpose framed, for direction and stirring vp of so many, as seriously desire to enter into life: *Striue to enter in at the strait gate: for many, I say to you, will seeke to enter in, and shall not be able.*

5 Wherein, wee haue two things to obserue in generall: First, what is implied, *viz.* the *resolution* of the question moued, touching the number of them that shall bee saued. Secondly, what is expressed, *viz.* an *Exhortation*, or counsell, together with a reason to enforce it, touching the maner of attaining vnto saluation.

And first, for the implied *Resolution* of the question; we may conceiue our Sauiour dealing heere with this questioning

ning companion, right as *Solomon* directeth a wise man to deale with a foole; whiles he *answereth him not, according to his foolishnesse*, that is, not directly to his question as he expected, lest so he might seeme to approue it as a question pertinent, and embolden him to further reply: and yet, *according to his foolishnes he answereth him*, that is, howsoeuer indirectly, yet fully to the point, that he might not grow wise (as such Cockebraines quicklie will, if they bee let alone vnanswered) in his owne conceit. For why? whiles here hee giueth warning, both to him and all the rest, *to striue* and struggle, and euen sweate and wrestle, as those doe that *trie masteries*: (for, from such violence is the word heere borrowed) *to enter in*, viz. into Heauen, by *the strait and narrow gate*, as the onely dore to life; telling them the more to stirre them vp to care, that, *Many will seeke to enter*, if wishing and willing would serue, who yet for want of earnest violence *shall bee shut out*: how doth he, not onely, imply an Answer to the question moued, that indeed but a few

Pro.26.4,5

1. Cor. 9. 25. ἀγωνίζομαι.

few in compariſon with the multitude ſhal be ſaued; but alſo to preuent al farther cauilling, yeeld withall a reaſon, from the ſtraitneſſe of the gate, whereat therefore ſo many ſticke, why it is, that ſo few come to be ſaued.

6 From which reſolution of the point, that which it hath pleaſed our Sauiour to reueale, we may be bold for our inſtruction to take notice of, touching the counſell of Gods will in this particular, namely, that: —*They are but few, the leſſer number of Mankinde, that ſhall enter into heauen, and be ſaued.* —For, what in this anſwer Chriſt implieth, we may ſee how elſe where hee more fully openeth, making as it were a comment vpon this text, in *Math.* 7. 13,14. *Enter in at the ſtrait gate: For it is the wide gate, and broad way, that leadeth to deſtruction: and many there be which goe in thereat. Becauſe the gate is ſtrait, and the way narrow, that leadeth vnto life, and few there bee that finde it.* So plainely and fully ſpeaketh our bleſſed Sauiour for reſolution of the point, that we need not, now wee once haue heard his voice, any farther witneſſes.

7 How-

7 Howbeit, leſt any ſhould be hereat diſmaied, as thinking this to be *an hard ſaying*, and aske as the Diſciples, *Who then ſhall be ſaued*? Let vs againe heare the ſame our Sauiour ſpeaking yet, of many not a few that ſhall be ſaued. *Matth.* 8.11. *I tell you, that many ſhall come from the Eaſt and Weſt:* (hee meaneth thoſe of whom *Iſaiah* before had propheſied, euen vs ſinners of the *Gentiles*) *and ſhall ſit downe with Abraham, Iſaac and Iaacob*, as at a banquet, *in the kingdome of God*. And if we would yet farther vnderſtand, how many: conſider, how, *Reuel.* 7. 9. Beſides *the hundred fortie and foure thouſand, ſealed* out of the Tribes of Iſrael, *Iohn ſaw a great multitude, which no man could number, of all Nations, and Kindreds, and People, and Tongues, ſtanding before the Throne, and before the Lambe: clothed with long white robes and Palmes in their hands*, as enſignes of victorie, aſcribing vnto God the glory of their ſaluation. And if any ſhall heereupon call in queſtion, how theſe contrary ſayings may ſtand together, that ſo many ſhal be ſaued, and yet but few: let vs heare *S. Auguſtine*

Iohn 6,60.

Mar. 10.26

Iſa. 49. 12. & 60,8.

Auguſtine, ſweetely mee thinkes, reconciling this doubt. *They are many ſurely*, ſaith he, *and yet but few; and few, and yet many*, that ſhall bee ſaued. How can this bee conceiued? thus brieflie: *they are many*, gathered together, *in company of Angels*: and yet *but few, in compariſon with the many wicked* of all ſorts *that periſh*. Will you haue his ſimilitude, very fitting to make this to bee conceiued? *as the wheate cornes in the threſhing floore are ſcarce conſpicuous for the chaffe which couereth them, that one may ſee the floore, yet not ſee the corne*, except here and there happily a graine, *where yet, when once the corne is winnowed*, & the chaffe remoued, *there will bee found a great heape of corne, to fill full the Graynar: euen ſo is it*, ſaith hee, *with the elect that ſhall bee ſaued; here, whiles they lie in this world, as in the barne floore, mingled with the wicked, they are ſo couered, that they can ſcarſly be diſcerned*, except here and there happily one or two, ſome few of many: & yet, *when the winnowing day ſhall come, that the wicked*, as the *Pſalmiſt* ſaith, *ſhal as the chaffe be ſcattered with the wind*,

Sermon. 32. *de verbis Domini. Multi certe, & pauci: & pauci & multi. Multi ſocietate Angelorum: ſed pauci comparatione multorum perditorum.*

Aream video, & grana quæro.

Pſal. 1. 4.

Mat.3.12. *Tanta maſſa de hâc Eccleſiæ aream, vt etiã impleat horreum cœli.*

yea, as the *Baptiſt* threatned, *conſumed with the fire, the floore being purged*; loe then, *ſo great an heape, out of the barne floore of the Church, that it ſhall fill full the Graynar of Heauen.*

And euen ſo is it, as that good father hath well reſolued it. If wee conſider the Church of God, and number of Gods elect, who haue already entred Heauen, ſince the worlds firſt foundation, or ſhall hereafter, vntill the laſt day of the diſſolution; wee may well ſay that they are manie, yea very many; thouſands, hundred thouſands, millions *the election of Iſrael, the glorie and fulnes of the Gentiles.* And yet for all this, the doctrine of our Sauiour at firſt deliuered, and reſolution of the queſtion, ſtil remaineth firme as Heauen, that a few onely ſhall be ſaued. How can they be counted few, that are in themſelues ſo many? ſurely, (as Saint *Auguſtine*) by *compariſon*. For ſo, as an hundred pounds, were in a poore mans purſe a great ſumme of money, which yet is but ſmall, and as a matter of nothing, to the Prince that hath millions in his coffers: euen ſo, though the elect are

Rom.11.25

in

in themſelues a great company, hardly by man to bee numbred, yet are they but a ſmall number, compared vnto the innumerable multitudes that periſh; ſurely but an handfull, or as our Sauiour calleth them, a *little Flocke*; or at moſt, all of them, both Iewes and Gentiles, in reſpect of the other companie, but as the Army of *Iſrael*, ſometimes in compare with that of *Aram*, *like two little flocks of Kids, whiles the Aramites filled the Country.* Luk 12.32 1 King. 20. 27.

8 For ſo, for farther approbation of this truth, if wee giue eare to the complaint, and credite the report of the more ancient Prophets; from them alſo may wee learne, how the Lords portion hath euer beene the leaſt. As a *Tenth* or a *Tithing*, ſcarce one for nine; ſo *Iſaiah*. Nay wel if it were alwaies ſo, but ſcarce one of an hundred, ſometimes hardly two of a thouſand; as in *Ieremies* time, *one of a City, and two of a Tribe*. So againe in *Iſaiah*, *as the ſhaking of an Oliue tree, two or three berries left in the toppe of the vpmoſt boughes, & fowre or fiue in the higheſt branches*. So in *Micah*, *as the ſummer gatherings, &* Iſai 6.13. Ierem. 3. 14. Iſai. 17.6 Mica. 7.1

as the grapes after the Vintage, no cluſter being left to eate. Finally, to make vp a full conſent of Prophets in this complaint, ſo alſo in *Amos as the Shepheard taketh out of the mouth of the Lion, two legs or a peece of an eare: ſo ſhall the children of Iſrael be taken,* here and there one, violently reſcued out of that common and generall Apoſtaſy. And how-ſoeuer it be true, that we haue nothing preciſely to determine, touching the proportion; yet may wee to this purpoſe marke that in *Iſaiah*, as *Rom.* 9. 27. it is applyed directly to the point: *Though the number of the children of Iſrael were as the ſand of the ſea, yet ſhall but a remnant be ſaued* And if this bee the proportion, among the children of *Iſrael*, the viſible Church, wherein are only the ordinary meanes of ſaluation to be found: alas, what may be thought touching others ſcattered throughout the world innumerable, which haue beene in all ages, and ſtill are without the bounds or compaſſe of the Church? that if, as *Chriſt Ieſus* the father of the Prophets, yea the truth and life it ſelfe hath witneſſed, and that oftner then once,

Amos 3. 12

Iſai. 10. 22.

once, *many are called, but few choſen*, but few of thoſe many, that are called; then may wee bee bold to auouch for truth, though deliuered in the Apocryphall, that *There be many created, and few that ſhalbe ſaued. The moſt high, hauing made,* (as there it is anſwered) *this world for many, but the world to come for few.* To illuſtrate which farther, very fitting is the ſimilitude which there is added: *As when thou askeſt the earth, it will ſay to thee, that it giueth much earthly matter, to make pots, but little duſt, that gold commeth of:* (Like our *Mendip* mines; a great deale of lead, but a little ſiluer, and that not without much coſt and paines refined, from the baſer mettall): *So is it*, ſaith he, *with the worke of this World.* Indeed moſt true, a great deale of baſe mettall there is, and euer hath beene in the world, for a little that is of price, and yet let not vs either maruaile or murmure at it, ſince wee know, how a few little wedges of gold, are more worth then an hundred times their weight in ſowes of lead: and ſurelie, ſo is one Saint or Sonne of God that ſhall bee ſaued, more worth in Gods

Mat. 20.16 & 22.14.

(2 Eſdr. 8)

(Verſe, 2.)

account and value, then a world of ſinners, that in their wickednes iuſtly periſh, and are damned, that no maruaile if theſe vnions bee found ſingle by one and one, and lie not as common peoble ſtones in euery ſtreet.

9 Farther, that wee may not maruaile that God ſhould ſuffer ſo many in their ſinnes to periſh, reſeruing onelie but a remnant for himſelfe: let vs remember how it hath euer beene ſo of old. As in the old world, one *Noah*, and ſeauen with him ſaued in the Arke, and all beſides, euen *the world of the vngodly* (as *Peter* calleth them) drowned in the flood. So after in *Sodome*, one righteous *Lot* with onely his two daughters, eſcaping of ſo many thouſands from the fire. So in *Iericho*, a well peopled Citie, only *Rahab* ſpared with her family. And what ſhall I tell you, of that which was but a type, not holding in all particulars? how of *ſix hundred thouſand* men of warre of *Iſrael*, comming out of *Egypt*, two onely, to wit, *Caleb* and *Ioſhua*, entred *Canaan*. Theſe may ſerue to ſhew, that in temporall iudgements, it hath beene mercy with

2 Per. 2. 5. verſe 7.

Heb. 11. 31

Numb. 14. 30.

with God, when many periſhed, onely to reſcue and reſerue a *few, marked* by grace for ſuch deliuerance. And right ſo ſhall it be in the world to come, a few only ſaued through the riches of Gods mercy, and th'other left moſt iuſtly to periſh. Ezek. 9. 4

10 I wil ſpare to open the reaſō of this doctrine farther, til I come in the more particular handling of the *Exhortation*, to ſpeake of the *ſtrait and narrow gate*, whereat ſo many ſticke, and for want of ſtriuing cannot enter. Onely to make vp the confirmation of this point, that but few are ſaued: let mee referre your thoughts, ſomewhat ſeriouſly to conſider, that Parable by our *Saniour* propoſed in the Goſpell, touching the fowre ſeuerall kinds of ground receiuing ſeed, of which, one onely brought forth fruit, fitte to be gathered into the barne. Whereto if wee adde, (that which palpable experience teacheth vs) that in the compaſſe of the earth, not the twentieth, no nor yet the fourtieth acre of ground, is arable receiuing ſeed; but here a wood, and there an heath, a bare Common, or at beſt a paſture Mat. 13. 3. &c.

ſture or medow, that being neither plowed nor ſowen, can at the moſt but bring forth graſſe and hay, food fit for Cattle, not for reaſonable Creatures; hence may our own hearts tell vs, what wee are to thinke of the harueſt of the Lord; viz. that howſoeuer the croppe once gathered will be great and goodly, neuer ſuch an harueſt, neuer ſuch a ioy: yet is the Lords crop but ſmall, in cõpare with that which groweth, in the large & ſpatious ſurface of the world.

Iſa. 9. 3.

Wherein, (to come to a ſuruay) it wil eaſily appeare, that of the fowre grand quarters of the earth, ſcarce one, and that the leaſt of the fowre, belongeth in ſeueral as glebe and arable to the Lord. For *firſt*, how hath euer the farre greater part, lien waſt, and not at all manured: but there a wilderneſſe of *Sauages*, or Heathen *Idolaters*, that neuer ſcarce heard of God and Chriſt: and here an heath, of curſed *Mahometans*, preferring their falſe Prophet, before Chriſt: and here and there ſcattered, a barren waſte, like *Iericho*, *Ai*, or *Sechem*, razed downe and ſowed with ſalt, of vnbeleeuing Iewes: to this day deſpiſing and deſpigh-

Ioſh. 6. & 8 Iud. 9. 45.

despighting Christ? Yea and farther, of those that would bee accounted plow-ground of Iesus Christ, how much is there that hath darnel and cockle sowed, in stead of wheate and barley, superstitious inuentions of man which cannot bring forth good fruit, in stead of the good seed of grace, the word of truth? as in the fieldes of *Spaine*, of *Italy*, and other Popish Countries. And yet farther, euen here, and where else, through the riches of his loue & grace, Christ Iesus as the good sower, commeth with his seed; alas, how many that refuse to be either plowed or sowen? & that while, no maruaile, if like the *sluggards field*, they lie waste, and ouergrowne with weedes and nettles, of loathsome vices; some with whoredome, and filthie drunkennesse; some with swearing, & desperate prophanenesse: with pride and malice, others: and others with the world, and wicked couetousnesse. Or if so any be, as pasture or medow ground, of a better mould; yet whiles they receiue not seed whiles they heare not Gods blessed word, what fruit can it bee hoped they should

Pro. 24. 30

ſture or medow, that being neither plowed nor ſowen, can at the moſt but bring forth graſſe and hay, food fit for Cattle, not for reaſonable Creatures; hence may our own hearts tell vs, what wee are to thinke of the harueſt of the Lord; viz. that howſoeuer the croppe once gathered will be great and goodly, neuer ſuch an harueſt, neuer ſuch a ioy: yet is the Lords crop but ſmall, in cõpare with that which groweth, in the large & ſpatious ſurface of the world.

Iſa. 9. 3.

Wherein, (to come to a ſuruay) it wil eaſily appeare, that of the fowre grand quarters of the earth, ſcarce one, and that the leaſt of the fowre, belongeth in ſeueral as glebe and arable to the Lord. For *firſt*, how hath euer the farre greater part, lien waſt, and not at all manured: but there a wilderneſſe of *Sauages*, or Heathen *Idolaters*, that neuer ſcarce heard of God and Chriſt; and here an heath, of curſed *Mahometans*, preferring their falſe Prophet, before Chriſt: and here and there ſcattered, a barren waſte, like *Iericho*, *Ai*, or *Sechem*, razed downe and ſowed with ſalt, of vnbeleeuing Iewes: to this day deſpiſing and deſpigh-

Ioſh. 6. & 8 Iud. 9. 45.

deſpighting Chriſt? Yea and farther, of thoſe that would bee accounted plow-ground of Ieſus Chriſt, how much is there that hath darnel and cockle ſowed, in ſtead of wheate and barley, ſuperſtitious inuentions of man which cannot bring forth good fruit, in ſtead of the good ſeed of grace, the word of truth? as in the fieldes of *Spaine*, of *Italy*, and other Popiſh Countries. And yet farther, euen here, and where elſe, through the riches of his loue & grace, Chriſt Ieſus as the good ſower, ſcommeth with his ſeed; alas, how many that refuſe to be either plowed or ſowen? & that while, no maruaile, if like the *ſluggards field*, they lie waſte, and ouergrowne with weedes and nettles, of loathſome vices; ſome with whoredome, and filthie drunkenneſſe; ſome with ſwearing, & deſperate prophaneneſſe: with pride and malice, others: and others with the world, and wicked couetouſneſſe. Or if ſo any be, as paſture or medow ground, of a better mould; yet whiles they receiue not ſeed whiles they heare not Gods bleſſed word, what fruit can it bee hoped they ſhould

Pro. 24. 30

ſhould bring foorth, better then graſſe and hay at the moſt, of ciuill conuerſation, and morall honeſty. That loe, theſe ſeuerall portions put apart, alas, where is the fourtieth acre, (to ſpeake in compaſſe) that may be accounted as tillage to the Lord, ſo much as ordinary commers to heare Gods word, and to haue caſt on them the ſeede of grace?

Matth. 13. verſe 19. And yet *ſecondly*, euē of thoſe few that come to heare, how many are ther, Firſt whoſe hard & ignorant hearts giue the precious ſeede no entrance at all, which are no better then the high way groūd? Secondly, of thoſe that go farther to entertain the ſeed, how many ſpring vp at firſt, that wither ſtreight againe in time of triall, being no better then the ſtony verſe 20. ground? Thirdly of thoſe that ſeeme ſo to heare, vnderſtand, and practiſe for a while, that they are thought to grow apace, and promiſe much increaſe, howe many that are blaſted as in the bud, and quite choaked with the world, ere they growe to ripeneſſe, ſpeeding no better verſe 22. then the thorney ground? That there remaineth in fine, but a fourth (and ſcarce that alwaies) of a fourtieth part, that

that as the good ground receiue and keepe the ſeed, and with patience and perſeuerance, bring foorth fruit, good wheat, ripe, and full, for the harueſt of the Lord. So hath the point by conſideration of this parable, alſo, beene aboundantly confirmed, that howſoeuer in themſelues they bee a great multitude: yet in compariſon with thoſe that periſh, and are as tares reſerued for burning, but —*a few, a farre leſſe number that ſhall bee ſaued,*—and as good corne be gathered into the barne. So many waies are there to miſcarrie and go wide, whereas, there is but one gate (as is ſhewed after) and that very ſtrait to enter aright. verſe 23.

11 Which doctrine of our Sauiour, thus largely confirmed, affoordeth to vs all moſt profitable vſe. For *Firſt*, it maketh flatly for *correction* and confutation, of all Atheiſticall vnbeleeuing ones (of which ſort the world to this day is full;) who to flatter themſelues in their owne vngodlineſſe, doe ſeeke to ſet wide open the gate of Heauen, as if all might enter. Bearing themſelues and others, what they may, in hand moſt

moſt madly, contrary vnto Chriſt Ieſus his reſolution and the truth deliuered, that not a few, but all rather, or ſure the greater part, at leaſt of thoſe that profeſſe faith in the name of Chriſt (be they Papiſts, Familiſts, Anabaptiſts, or of what other ſect, howſoeuer liuing, or whatſoeuer doing) ſhall bee ſaued in fine, and goe to heauen. For countenancing of which conceit, you haue partly heard before, what reaſonings are brought by ſuch cauilling ſpirits: from the *Mercy*, *Power*, *Will*, and *Iuſtice* of God, and the infinite rich *Merite* of the death of Chriſt. For, "*Is not*, ſay "they, *God mercifull*; *Yea his mercy o-* "*uer all?* Or, *Is not God ſtronger then the* "*Diuell? and therefore able to ſaue all?* "Or, *Is it not plainly auouched by S. Pe-* "*ter, that he would haue none to periſh?* "And by *Saint Paul, that his will is that* "*all men ſhould be ſaued?* Or, *What rea-* "*ſon or iuſtice were there in God, that he* "*ſhould make ſo many to condemne them?* "Or finally, *What though all be ſinners;* "*yet, did not Chriſt die for all, great ſin-* "*ners, as well as leſſe offenders?* Or, *Is* "*not his blood of price, to waſh away the* "*greateſt*

"*greateſt ſinnes*, as Dauids *murder*, *and* "*adultery*; *and* Peters *denying and for-* "*ſwearing*, *and the like*: *ſo that men be-* "*leeue in him*; *which who ſo doth not* "*is a very beaſt*? And ſure, then there be more beaſts then reaſonable creatures, euen amongſt them, that goe for Chriſtians in the world; ſince, witneſſe the Apoſtle, *All men haue not faith*. Nay faith, if not fained but true, ſuch as can ſaue, it is, as God doth know, a ſpecial garden flower, that groweth not wilde or common, (as after ſhall bee ſhewed) in euery field. 2. Theſ. 3. 2

12 But (to giue anſwer briefly to ſuch cauilling demandes:) *Firſt*, for the laſt, drawne from the infinite worth of the *Merite* of Chriſts death. Our anſwer may bee eaſie by that common Schoole diſtinction; that for the *ſufficiency* of Chriſts death, wee grant, it may be ſaid truly, that Chriſt died for all, that is, that his death was of ſufficient worth and value in it ſelfe, had God thereto appointed it, to haue ſaued all; and is, to ſaue his elect, from all, euen their greateſt ſinnes: but in the *efficacie* of it vnto life, ſo onely ſaith Th' apoſtle *Heb.*

Heb.5.9. He was made an Author of eternall ſaluation to all that doe obey him; which all doe not, nor yet beleeue in him aright; whatſoeuer folkes prate of faith, that know not what it is. For, as the Prophet long agone complained, *Who hath beleeued our report?* And our Sauiour forewarned for the time to come, *when the ſonne of man ſhall come ſhall he finde faith in the earth?* no more is there now; but a little true faith to bee found in the world, nor doe all, nor the tenth of them beleeue in Chriſt; who boaſt of faith in him, and hope of ſaluation by him. And euen ſo, in the *Second* place, for the queſtion moued touching the *Mercy* of God: the anſwer is proportionable to the former, that Gods mercy indeede is great and *aboue all his works*; howbeit though God bee infinite in mercy, as Chriſt is in merite, to ſaue all that ſhall bee ſaued, onely through the riches of his grace: yet ſhall none haue mercie vnto life, but onely thoſe, who, being ordained *veſſels of mercy*, are fitted by repentance to receiue mercy; as all are not. For ſo out of *Moſes*, you know

Iſai 53.1.

Luke 18.8

Pſal.145.9

Exo.33.19

know how th'apoſtle argueth, *Rom.9. 15.I will haue mercy on whom I will haue mercy.* And verſe, 23. *That hee might declare the riches of his glory, vpon the veſſels of mercy, which hee hath prepared vnto glory.* Otherwiſe as God is mercifull, to whom mercy belongeth, ſo is he a iuſt God no leſſe, towards them, to whom iuſtice appertaineth, neither muſt wee ſo dreame of his mercy, as to forget his iuſtice; ſince his ſong is with *Dauid, Mercy* and *Iudgement*: not one, but both rightly diſpoſed. Pſa.101.1.

Thirdly, for that mentioned touching the *Power* of God, that he is ſtronger then the Diuell: our anſwere is, that wee muſt not reaſon from Gods power to croſſe his will, neither will it follow, that becauſe he is able to ſaue all, therefore all, or the greater number ſhall bee ſaued; ſince hee hath plainely reuealed his will vnto the contrary. For *Fourthly*, for thoſe places alleadged to proue his *VVill* of ſauing all: it is certaine they are miſapplied, whiles brought to contradict the truth before confirmed; againſt which in the true ſenſe, comming from the ſame ſpirit of truth, they can-

cannot make. Neither indeed doth *S. Peter* ſpeake in the place alleadged, of ought ſaue of the proceeding of his reuealed will, which offereth with patience ſaluation vnto all, that will bee willing on the condition of repentance required, to receiue it. For ſo are his words, *and would haue none to periſh, but all to come vnto repentance, that ſo they might be ſaued.* As all ſhall indeed, that will accept the condition and repent. And for that in S. *Paul*, though we take it to be ſpoken, (as the ſchooles alſo diſtinguiſh) touching his abſolute will: yet doe the circumſtances of the Text ſhew plainely, how it is to bee vnderſtood; viz: of all ſorts and degrees of mankind, not of the *Particulars* of euery ſort. For ſo is Gods will, *to haue all ſaued*; that is, ſome of all ages, young and old: of both ſexes, men and women: of all conditions, rich and poore: of all nations, Iewes and Gentiles: finally of all callings, from the King that ſitteth vpon the throne, (for whom, though then Heathen, Th'apoſtle there requireth the Chriſtians to pray, bringing this as a reaſon to perſwade thereto)

2 Pet. 3. 9

1 Tim 2. 4

to)to the maid that grindeth at the mil: but wee cannot say that it is simply his will, to haue euery man and woman saued; for then what could hinder, but all should bee saued? whereas wee may marke, euen in the very place alleadged, how this generall, is bounded with a condition not to bee found in all, *of comming to the acknowledging of the truth.*

Fifthly and finally, for that complaint made against the *iustice* of God, that they cannot see how it can stand with reason or equity, that God should make so many to condemn them: hereto I answere: *First*, that God out of his owne inclination, doth neither cause nor desire the sinne or the condemnation of his Creature. *For hee made man righteous: but they haue sought many inuentions*, as *Salomon* speaketh, and as the Wise man saith, *God hath not made death, neither hath hee pleasure in the destruction of the liuing, for hee created all things that they might haue their being.* But man by the first fall, and his sinne against God, made himselfe and his posterity liable to con-

(Eccles. 7. 31.)

(Wis. 1. 13) Ezek. 18. 32. & 33. 11

demnation. And if God ſhould now appoint man to that iudgement, which he hath deſerued, if any ſhould farther preſume to reply, wee might ſtoppe ſuch preſũptuous mouths, with that of Th'apoſtle, *Rom.9.20. O man, who art thou which pleadeſt againſt God? for, ſhall the thing formed, ſay to him that formed it, why haſt thou made mee thus?* or, *hath not the Potter power of the clay?* &c. And

Pro.16.4. *ſecondly*, this farther I ſay with *Salomon*, that *The Lord hath made all things for his owne ſake*, that is, for the praiſe of his owne glory: *euen the wicked for the*

Rom.9.22 *day of euill*; and with Th'apoſtle, *What and if God would, to ſhew his wrath, and to make his power known, ſuffer with long patience, the veſſels of wrath, prepared to deſtruction?* Howbeit though their

Hoſe.13.9 (Perditio tua Iſrael) making and preparation be from God, yet (according to the phraſe in *Hoſea*, after the vulgar reading) *their deſtruction is their owne*, and their damnation, moſt iuſtly merited by themſelues; as will appeare moſt cleare, before all the world, in the laſt day if not ſooner; whē not only, *the heauens ſhall declare their wickedneſſe, and the earth*, and all the crea-

creatures, *ſhall riſe vp againſt them*: but alſo their owne guilty conſcience, ſhal bee forced in horrour to acknowledge without impeachment, the iuſtice of the Lord, in ſeeking his owne glory, by the iuſt condemnation of ſo many Reprobates, it being the riches of his mercy to ſaue, though a leſſer number; when as all in iuſtice haue deſerued death. And therefore *thirdly*, for cloſe of all, what, though our blind eye of carnall reaſon could not for the preſent diſcerne ſufficiently of Gods iuſtice, in this behalfe? no more are we able to conceiue the cauſes of farre inferiour matters, as (for inſtance) of the ebbing and flowing of the ſea, except onely by coniecture. And how much leſſe then are wee able to vnderſtand Gods fearefull power, or to comprehend his iudgements, which are as a *great déepe*, hard to be ſounded to the bottom, with the plummet of our reaſon, ſpecially in this particular, touching which you know how Th apoſtle crieth out by way of admiration: *Rom.* 11.33. *How vnſearchable are his iudgements, and his wayes paſt finding out?*

Iob.20.27

Pſal.36.6.

Howbeit, this wee may reſolue, that howſoeuer the reaſons of them be now hid from vs, yet are they known to his eternall wiſedom, and therein reſerued to bee reuealed as moſt iuſt, before all the world, at the glorious appearing of the Lord Ieſus: who as the ſunne of righteouſneſſe *will then lighten all*
1. Cor. 4. 5. *things, that are now hid in darkenes.*

13 Meane while, all theſe cauils and obiections nothing hindring, let the truth of the Doctrine before deliuered, ſerue to vs in the *ſecond* place, briefly for *inſtruction*: to ſettle and confirme vs in the faith and perſwaſion of this ſecret of God, by Chriſt himſelfe ſo plainely reuealed, that but a *few ſhall bee ſaued*. And let vs bee withall perſwaded of the reaſon, why our Sauiour hath vouchſafed to reueale this ſecret to vs. Surely, not to driue any to deſpaire, or to worke in them diſtruſt, as if they might not come to be ſaued, except the fault be in themſelues: but rather to ſtirre all vp to praier and watchfulneſſe, *To worke out their ſalna-*
Phil. 2. 12. *tion with feare and trembling*; not doubtfull of the end, but carefull of the meanes

meanes bringing to that end. Since, the fewer that we heare like to partake true happines, the more earneſt ſhold be our endeauor, to come to be of that ſmaller number; not ſecuring our ſelues (as the manner of ſome is) as if heauen ſhould be caſt on vs, or as if al the world ſhould be ſaued: no, for the bleſſing of life eternal, though it be great, yet haue we learned, that it is not general, nor ſhal al, no nor the greateſt part, nor yet, if wee will beleeue Th'apoſtle, 1. *Cor.* 1. 26. the *nobleſt* or *wealthieſt* part generally enioy it.

14 Wherefore, howſoeuer Papiſts ſtand much on multitudes, and carnall wretches (not caring what they doe) beare themſelues out in this, that they doe but what they ſee others, yea the moſt, to doe before them: yet let this ſerue to *perſwade* vs to a ſafer courſe, *viz.* as Th'apoſtle wiſheth, *not to faſhion our ſelues after the world*; neither euer to ſuffer our ſelues to be drawne, to do ought, for company, which is not warrantable. For, what though moſt in their common vſe of ſpeech, inure their tongues to take in vaine the name of God? and but few that (as the oppoſiti-

Rom. 12. 2.

Eccle.9 2. on is in *Salomon*) *feare an oath*? What? though the greateſt number remaine in ſottiſh ignorance, hauing the preaching of the word in no eſteeme, becauſe they neuer felt the power thereof? And but a few in compariſon, that either loue or care much to liſten after ſauing knowledge, in attending vnto the meanes by God thereto appointed? What, though moſt doe reckon of the Sabbath, only as a day of reſt for carnall delight? And but a few of many, that, as God in the *Prophet* counſelleth doe *conſecrate it as glorious vnto the Lord*? that many neglect Gods worſhip,& ſpeak euil of the truth? And but few that haue a right reſpect, and loue thereto? In briefe, what though *all ſeeke their owne*? Being *from the leaſt vnto the greateſt giuen vnto couetouſneſſe*? that many, *aſſemble themſelues by companies in Harlots houſes*? or otherwiſe ioine together as thoſe goodfellowes, *Prouerb.* 1. to doe wickedly? Oh yet, (as there *verſe* 10. the wiſe man counſelleth) *My ſonne, if ſinners entiſe thee, conſent thou not*: ſo let not vs be ſwaied, if we loue our ſoules, by ſuch

Iſai.58.13.

Phil.2.21.

Ierc.6.13.

Ierem.5.7

ſuch good fellowſhip. No, for let vs remember this rather which wee haue learned, that the greater number are trauellers in the broad road way to hel; and therefore, howſoeuer company bee good in trauell, (if ſo it be good company) yet ſafer for vs to hearken to that counſell, or command rather of God himſelfe, *Exod* 23. 2. *Thou ſhalt not follow a multitude:* no not of great ones (as the originall word will beare, and is by ſome rendred) *to doe euill.*

רבים
Potentiorum. Trem.

Rather let it bee for bruite beaſts, without farther conſideration, to follow the herde, as ſoone to the ſhambles as to the paſture: but for vs to whom God hath giuen reaſon to conſider, yea, taught faith and religion to beleeue; and who would be accounted in the number of the righteous, let vs remember that ſweet counſell of *S. Auguſtine* when wee ſee *many* going *one way, and few another:* Yet, *Not to take things by tale or number, but trie them by weight.* And ſince *the broad way* is ſo dangerous, or rather *deadly*; wherin (ſaith hee) *the multitudes in troupes runne after vanities and lying follies:*

In Pſal. 39 Hâc paucos, illic multos. Si iuſtus es ſe velis, noli numerare, ſed appende. Via lata mortifera eſt. Turbæ ſtrepunt, turbæ feſtinant &c. noli imitari, noli aueſci.

but *do not thou run after them.* (Where, by the way, I wiſh it may be noted, how he inſtanceth in Theatre plaies and other idle and vngodly ſpectacles, then which ſcarce any thing can bee found more pleaſing to the corrupt mindes of the carnall multitudes.) Let vs neuer imagine that we are priuiledged to doe ought, becauſe we ſee others ſo to doe. For, let vs remember that in the *Pſalme:*

Pſal. 37. 38 *The tranſgreſſors ſhall be deſtroied together*; this is all that is gotten by hauing company in ſinning, ſo alſo to be accompanied in periſhing. And therefore how farre ſafer for vs, to leaue reckoning what others do, wiſely betaking our ſelues to whatſoeuer God preſcribeth vs to doe? And if at any time, we

Ioh. 21. 21. begin to muſe, as *Peter* touching *Iohn*, what? or how ſuch or ſuch will doe? Let vs thinke ſtreight how the checke

verſe 22. of our *Sauiour* vnto *Peter* is no leſſe for vs; For, *what is that to vs?* when wee are directly enioined to follow Chriſt. And hereupō, what muſt be our reſolution?

Ioſh. 24. 15. but that of *Ioſhua*, that whatſoeuer others make choice to doe, yet we and ours will ſerue the Lord, ſo as hee requireth.

requireth, of them that will bee ſaued. Which ſince the fewer ſort doe in good earneſt, euen of thoſe that ſay they are Chriſtians (amongſt whom many like thoſe Iewes in *Smyrna*, only ſay ſo, and are not: hauing at moſt as *Sardis* a name to liue when they be dead) therefore let our care be, to liue as the fewer doe, that with the fewer, we may enter into heauen. And this is our *third vſe* of the doctrine before deliuered, *for admonition*.

Reu.2.9.

Reu.3.1.

15 But the laſt and largeſt application is yet behinde; to ſhew namely, how this doctrine, touching the ſmall number to bee ſaued; which may at firſt ſight happily ſeeme full of feare, and is indeed I grant, a point of terror to wicked worldlings, who therefore of al other points can hardlieſt brook it affoordeth aboundant *comfort*, and euen the riches of conſolation: *Firſt*, to Gods faithfull Miniſters: and *ſecondly*, to all true beleeuers.

For *Firſt*, for vs who are ſet apart for this ſpecial ſeruice, this great worke of winning ſoules; if happily at any time we finde diſcouragement, *labouring*

Iſai. 49. 4. *ring all in vaine, and as for nothing* without ſucceſſe; that after much paines taken in ſowing of the faireſt ſeed, there appeareth ſo little greene aboue ground, giuing hope of harueſt; iniquity and infidelity ſtill ouerflowing for all our preaching, and but a few who yeeld ſincere obedience, being wonne by the working power of the word, to the truth of faith: yet for all this ſo we *be found faithfull*, in our ſeruice we neede not faint; but conſider how it hath ſo-euer fared, and no better, with thoſe that were the moſt faithfull preachers of righteouſnes in al ages. As with *Noah*, in whom *S. Peter* telleth vs, how Chriſt *went and preached to the old world*, full ſixe ſcore yeares; with how little profit? and with *Lot*, who in *Sodome vexed his righteous ſoule*, to winne the reſt to goodneſſe, without ſucceſſe. As with *Iſaiah*, whoſe complaints in this behalfe are vpon record. Yea, with our Sauiour, who by all his painfull trauell, got but as himſelfe doth tearme them, *a little flocke*; and they not Scribes and Phariſes, not *Herod*, *Pilat*, or ſuch great ones; but of the

1. Cor. 4. 2.

1. Pet. 3. 19

2. Pet. 2. 8.

Iſai. 49. 4. & 53. 1.

Luc. 12. 32

the meaner ſort: for, *doe any of the Rulers beleeue in him?* ſurely except one *Nicodemus* or one rich *Ioſeph*; (who yet are ſore afraid a great while to confeſſe him) hardly any. A reaſon of which hard ſucceſſe for comfort to vs, if happily we finde the like or worſe, in this laſt & worſt age of the world, is yeelded in the doctrine before deliuered; becauſe namely, there are but a few of many the leſſer number, that ſhall be ſaued; that we need not to let fal our courage, if we ſee not wiſhed for ſucceſſe alwaies in the moſt or many. Ioh. 7. 48. Ioh. 19. 38, 39.

No, but rather how may this conſideration ſerue to cheere vp our ſpirits, and make vs to account it, as well wee may, a ſpeciall gift, out of the vndeſerued riches of Gods grace, ſhall God vouchſafe to deale ſo graciouſly with vs (who are at beſt, but ſeruants *receiuing nothing but what is giuen vs,*) as to make his word put in our mouthes, to become powerfull by his ſpirit, for any of his childrens good; that any, though but ſom few of many, ſome one of twẽtie, or two of an hundred, or ten of a thouſand, ſincerely embrace our Miniſterie Ioh. 3. 27.

ſterie, and come to beleeue our report, being brought to yeelde obedience vnto Chriſt, as heires of life. For ſurely, if ſo God pleaſe to honour vs, howſoeuer his alone and onely muſt bee the glory, who is alone *the father of the ſpirits*, able onely to giue grace by whatſoeuer inſtrument: yet may this comfort and encourage vs, to goe forward without fainting, in this ſo weightie buſineſſe; like the painefull Husbandman *in the Morning*, as *Salomon* counſelleth in an other caſe, *ſowing the ſeed; and at Euening not letting our hand to reſt; as not knowing which ſhall proſper* by Gods bleſſing, which *onely can giue the increaſe*. Being *inſtant*, as *Saint Paul* ſo ſtreightly chargeth *Timothy*, *in ſeaſon and out of ſeaſon*; as himſelfe profeſſeth, *Acts* 20. how hee had laboured in *Aſia*, *publikely and more priuatly*, with all of all ſorts, to win them vnto Chriſt.

Heb.12.9. Eccl.11.6. 1.Cor.3.7. 2.Tim.4.2. Verſ. 20.

And then, as it is recorded, *Act.* 17. to haue befallen the ſame Apoſtle at *Athens*, when he preached to them of the *Reſurrection*; that *ſome mocked and others marualled*; howbeit, as verſe 34.

Verſ. 32.

certaine

certaine clauevnto him and beleeued: among ſt whom was alſo Denys the Iudge of Areopagus (or Mars-ſtreet) *and a woman named Damaris, and others with them*: ſo may we hope to find, that howſoeuer at our preaching ſome ſhal mocke, and others maruaile, or at the moſt applaud, and ſay *Well done, &c.* & there an end: yet ſome by Gods mercy will cling and cleaue, beleeuing and being wonne to Chriſt; a *Damaris* perhaps at one Sermon, and *Iudge Denys* at another; that howſoeuer not all, nor yet the maior part bee gathered, yet ſooner or later the elect ſhall; *ſo many* at one time or another, (as it was ſaid of the Gentiles at *Antiochia*, *Act.* 13.48.) *as are ordained to eternall life.* Yea, for howſoeuer, as thoſe who flocked to ſee wonders, *Act.* 2. they bee readie in the beginning of the ſermon, to *ſcoffe* and *mocke*, or at leaſt, in their heart to contemne the Preacher: yet what know wee, but they may bee caught vpon the hooke, if God ſhall bring them once to nibble at the bait; as euen thoſe were many of them, ſo *pricked at the very hart*, by *Peters* powerfull Ver. 13.

erfull preaching, that their cry was as you know there, verſe 37. *Men and Brethren what ſhall wee doe?* their meaning was, (what the trembling Gaoler, Act. 16. more fully ſpake, being awaked by a wonder, to aske a farre wiſer queſtion then the fellow in our Text) what they ſhould doe *that they might bee ſaued?* to whom, being ſo humbled once, when *Peter* had giuen counſell *to amend their liues*; and with all, applied, the comfort of the promiſe, to reuiue their ſoules, telling them that *the promiſe* of life *was made to them*; you know what is added, verſe. 41. How namely, *about three thouſand ſoules, in that one day were added to the Church.*

verſe 30.

Act. 2. 38.

By meanes like to which, as it is ſaid after in the concluſion of that Chapter, that God did them; ſo ſtill will he *adde to the Church from day to day* ſuch as ſhall bee ſaued; Saint *Peters* net caſt out, being able to catch at once a multitude, when Chriſt Ieſus ſhall come, (as once wee read hee did) to helpe the fiſhing, within the cords of which net, howſoeuer wee may not hope to compaſſe all that ſwimmeth in the ſea, and happily

verſe 47.

(Luk. 5. 5)

happily of thoſe which wee draw to land, ſome proue but ſorry ones, not worthy keeping, (as in that *Parable of the draw nette* is obſerued) yet let this bee our comfort that wee catch ſome good to put as into veſſels for ſeruice of the Lord: and for the reſt, let vs remember that, wherewith *Iſaiah* in like labour comforted himſelfe; namely, that *our iudgement is with the Lord and our worke is with our God*: and *though Iſrael be not gathered, yet ſhall wee be glorious in the Lords eies, and our God ſhall bee our ſtrength.* For why? 2. *Cor.* 2. 15. *Wee are vnto God the ſweet ſauour of Chriſt*, in whome? *in them that are ſaued*? indeed in them chiefly; yet not onely in them; but, in *them alſo that periſh.* Will yee haue told how Th'apoſtle openeth it? *To the one wee are the ſauour of death vnto death*, viz: to ſeale vp their condemnation; while we preach Chriſt a Iudge, *comming in flaming fire to render vengeance, to all that ſhall contemne to know or follow him*: but to the other, *wee are the ſauour of life vnto life*, to aſſure their ſoules of eternall life; whiles wee preach

Matth. 13. 48.

Iſai. 49. 4 verſe 5.

2. Theſ. 1. 8

preach Chriſt a moſt mercifull Sauiour, to all that ſhall beleeue; *When as he ſhal come to bee glorified in his Saints, and to be made maruailous*, for mercy (though not ſimply in all, nor the moſt, yet) *in all that beleeue in him; becauſe our teſtimony hath beene beleeued by them*, So may this ſerue to comfort Gods faithfull Miniſters.

2. Theſ. 1. 10.

16 But farther in the *ſecond* place, to all true beleeuers, called and conuerted to the obedience and faith of Chriſt, may this point touching the few that ſhall bee ſaued, yeeld *comfort* in aboundance, and great *encouragement*. Firſt, *Comfort*, in the free and gratious rich mercy of the Lord, who hath vouchſafed meerely through his eye of loue caſt on them, to ſeparate them from the many of the world, and to marke them for his owne: making them through faith to become what *Zacheus* was, when vpon his ſound repentance, *ſaluation came into his houſe*, euen *Children and ſo bleſſed with faithfull Abraham*. To euery one of whom, how can this conſideration poſſibly but adde an encreaſe of ioy; that wher-

Luk. 19. 9.

as

as it hath pleased God in the vnsearchable depth of his eternall wisedome, to choose out and reserue vnto himselfe, onely a few, a remnant, for the glorie of his grace: it hath also pleased him, in the free and vnconceiuable riches of that his grace, to vouchsafe to make them some of that small remnant which shall bee saued.

Assurance whereof, whosoeuer thou be that canst find vnto thy soule, let me beseech thee to consider seriously, only to increase thy ioy and thankefulnesse; whether God might not haue left thee iustly, as hee hath many round about thee to walke (as once thou diddest assuredly, though perhappes thou then diddest not take notice of it) in the broad way, wherein so many walke vnwisely, towardes destruction. Or, tell mee, if thou canst, what did God see in thee, more then in any other, that might moue him to cast his loue, on thee more then on many an other? perhaps richer, or it may be more noble, or more learned, or more mighty, witty, strong, or better fauoured: for, doe but remember, the times of old, and

call to mind, the dayes, and monethes, and yeares, which are already paſſed; and tell mee in good earneſt, or rather tell to God with reioycing thankefulneſſe; waſt thou not, as ignorant, as the moſt ignorant, till hee inſtructed thee? as blind as the blindeſt, till hee enlightened thee? as diſſolute perhappes and diſorderly, as the moſt of thy ſtate and ſtanding, till God himſelfe tooke in hand to order and reclaime thee? ſay man, waſt thou not once a *Saul*, till God ſtrooke thee down, to make thee turne to him, that ſmote thee, and ſo to become a *Paul*? waſt thou not perhaps a louer of pleaſures, or of profite, or of prayſes, more then of God? or waſt thou not once perhaps a contemner of the holy Word, and worſhip of God, a blaſphemer, and tearer in peeces, with thy tongue, ſet on fire by hell, of the ſacred and holy name of God? or a prophaner (contrary to Gods morall precept ſtill in power,) of the holy Sabbath of God? (of which, how trulie ſpake hee, that ſpake worthily, in a great aſſembly, and ſince hath written it: that *Where the Sabbath is not ſanctified,*

D. Denison at the Act

fied, there is neither ſound Religion, nor a Chriſtian conuerſation to be expected.) Or, for the ſecond Table; waſt thou not perhaps rebellious in times paſt, & diſobedient, if not an heart-breaking to thy tender parents? or it may bee, a ſcorner and derider of Gods Miniſters; or haſt thou not beene (to haſten in the reſt) of a malicious, reuengefull, ſtout, and perhaps ſtabbing ſtomacke? or not, it may bee, of a filthy, an vncleane, a drunken, and defiled conuerſation? or hath not thy heart and hand dealt vniuſtly, and euen theeuiſhly with others? or perhaps (which was a greater fault) with thy Parent? or thy Maſter? or thy dead friend, that left thee his Executor? or any elſe who truſted thee? if not, (by thy riotous and waſtful ſpending alſo,) happily with thy ſelfe? or what finally, canſt thou not remember the time, when (alas,) thou madeſt no conſcience at all, for either thine owne commodity, or others ſinnefull profite, (which ſeldome proſpers) to let thy tongue tell many a lie, if not ſometimes confirmed with very oathes; not fearing that dreadfull doome of *exclu-*

in *Oxford*, on Neh. 13.-22.

Reu.22. 15 & 21.8.

ſion, and caſting into the Lake denounced againſt all that *loue or make lies*? In a word, (to leaue euery one to examine themſelues in what maner) doeſt thou not thinke, that there bee many in hell, now damned, and ſo ſhall bee for euer, that neuer committed ſo many feareful ſinnes, of what ſort ſoeuer, as thou haſt done?

And, if thus happily vpon inquirie, thou cãſt find thy former eſtate to haue beene, before God by his word and ſpirit pulled thee out of the fire; how there was in thee at all, no manner of ſound goodneſſe, no loue vnto Gods Word, nor reuerence of his name, nor conſcience of his Sabbaths, nor care to keepe any of his righteous lawes: oh then; vrge I this to driue thee to deſpaire? no, deare Chriſtian, but to make thee rather to ſtand aſtoniſhed, with thankefull admiration, at the rich, gratious, and free mercy of thy God; who (as hee told *Moſes*,) *ſhewing mercy, and hauing compaſſion on whome hee will*, hath of his owne good pleaſure, without farther reaſon that can be giuen, reſerued thee for grace, marking

Exod.33. 19.

thee

thee as with his owne ſheepe brand, for one of his little flocke; who though ſmall yet neede not to feare, ſince *his pleaſure is* (as Chriſt himſelfe hath promiſed) *to giue them the Kingdome.* Luk.12.32

17 In the ſoundneſſe of which reioicing ioy, that they may be the more cõfirmed, ſhal any now deſire, to haue the notes or markes aſſigned, whereby they may come to know themſelues, to bee vndoubtedly of that leſſer flocke: behold, for triall *foure* only amongſt many, as I conceiue, moſt eſpeciall ones; which therefore I will make choiſe of briefly to commend vnto our vſe.

The *Firſt* whereof is this, to ſee whether we can finde in vs *new*, that is renewed, *hearts:* not new tongues onelie to ſpeake, nor new faces onely to looke, nor new hands onely to worke, otherwiſe then before; (for all theſe, though good ſignes of the renewing of the heart, yet may bee found, where the heart remaineth old, in very Hypocrites;) but new hearts, which are neuer found but in true conuert Chriſtians; whoſe ſinnes are waſhed away, by

the blood of Chriſt, who ſhall be ſaued. For ſo in the new couenant *Ezek.* 36. on whom God promiſeth to poure cleane water, that they may be clenſed from ſinne; verſe 25. *I will poure cleane water vpon you, and ye ſhall bee cleane:* to them doth he promiſe alſo a new heart and ſpirit that they may be wholly renewed with grace; verſ. 26. *a new heart alſo will I giue you, and a new ſpirit will I put within you*; and what a new heart he meaneth, he openeth farther in the words following, *I wil take away the ſtony heart out of your body, (i.)* the ſtony hardneſſe which was in your heart before, *and I will giue you an heart of fleſh*; he meaneth not a *fleſhly*, but a *fleſhy*, that is a ſoft and tender heart; to tremble at Gods iudgements, and beleeue his promiſes, & obey his commandements, ſo as before they did not. Indeed ſo it ſhall be, when one is truly conuerted vnto God, he ſhall finde in him, for ſpirituall matters, what in regard of managing ciuill affaires, is ſaid verſ. 9. 1. *Sam.* 10. that God gaue *Saul*, when he was turned from *Samuel*, euen *another heart:* ſurely, another minde, another will, otherwiſe diſpoſed affections,

affectiõs, then before. That what before he liked and loued, thoſe exerciſes, that company, thoſe courſes, ſinful, wicked, and prophane; thoſe now on the contrary hee findeth his ſoule to abhor and loath: and on th'other ſide, what before he cared not for, he could not abide, he eſteemed not of; that now, thoſe exerciſes, that company, thoſe courſes, Gods word, and Sabbaths, and Miniſters, and people, and their holy practiſes, be they wherein his ſoule and ſpirit chiefly delighteth. And whoſoener can find thus in him *a new* or an *other* heart, it is as Gods priuie ſeale ſet vpon his ſoule, that his ſoule is one of thoſe few, that ſhall be ſaued. Of which ſeale when *Dauid* by his fall and folly, had euen defaced the ſtampe, he praied ſo, to haue it againe renewed vpon him, in that *Pſal.* 51.10. *Create in me ô God, a cleane heart, and renew within me a right* or ſetled *ſpirit.* So is this the *firſt*, and euermore a ſure note of ſaluation, *a new heart.*

But farther, for a *ſecond*, let vs obſerue whether we keepe aright, *an old remembrance:* I meane, remembrance of what hath paſſed of old, our former

waies and workes that were not good; how? but with a kinde of deteſtation of them, & euen iudging of our own ſelues for them as worthy of wrath. For ſo is this giuen for a note of a right in Chriſt to life, to iudge our ſelues in our ſelues deſeruing death; as in *Ezek.* 36. 31. *Then*, when (as before) God hath poured cleane water on them, and giuen them new hearts, *ſhall you remember your owne wicked waies and your deedes that were not good: and ſhall iudge your ſelues worthy to haue beene deſtroied, for your iniquities and abhominations.* Till when, that men come to ſee and iudge thēſelues worthy to be deſtroied, they can neuer come to aſſurance that in Chriſt Ieſus they ſhall bee ſaued. For
Verſ. 10. firſt, as in *Zach.* 12. they muſt *weepe ouer Chriſt, whom they haue pierced*; ere they may hope to finde, what is after promiſed
Zach. 13. 1. *the fountaine opened*, by whoſe waters they may bee clenſed. And therefore praied holy *Dauid*, *Pſalm.* 51. *Haue mercy O God on me after thy louing kindneſſe, &c.* for in *verſ.* 3. *I know mine iniquities, and my ſinne*, that is, the bitter remembrance thereof, *is euer before me.*

me. So muſt we with humbled hearts remember our former ſinnes, if we would haue God to forget them; ſince this remembrance will bee a meanes to breake our hearts, and to keepe vs, as it did *S. Paul*, ſtill humble, and ſo capable of ſauing grace. This therefore is a *ſecond* note. 1 Cor. 15. 10.

But *thirdly*, will we haue, as it were Gods broad ſeale ſet vpon vs, that others alſo may ſee and perceiue that we are his ſeruants, who ſhall bee ſaued? Then ſee, as what preſent care we haue for reformation of our owne liues: ſo what *zeale* withal, to turne and draw others vnto God, who, as our ſelues of old, or perhaps with vs, haue gone aſtray. For ſo in *Ezek.* 18. 30. *returne, viz:* your ſelues, but is that enough? No, but (which will follow vpon the former) *and cauſe others to turne away from al your tranſgreſſions:* wherein they ioined perhaps formerly with you, and you with thē, each prouoking th'other; *and ſo iniquity ſhall not be your deſtruction.* In which regard, let vs thinke it ſaid to euery one of vs, what was once to *Ieremy*, *Ier.* 15. 19. *If thou returne,*

then will I bring thee againe, and thou ſhalt ſtand before me: and if thou take away the precious from the vile, that is, ſeeke to winne the good from the bad, *thou ſhalt bee according to my word*; wherupon alſo let vs marke the counſel following, *let them returne to thee*, that is, ſeeke if thou canſt, by all meanes to winne them vnto God, (for this is a property euer of one truly penitent, what *Dauid* therefore promiſed in *Pſalm.* 51. when once himſelfe was reconciled vnto God) but howſoeuer, if that thou canſt not, yet this beware of, *doe not thou returne to them*; to become as in former times perchance, a companion in euill. No, but if wee cannot amend them, rather let vs mourne for them, and this alſo ſhall bee as that marke of life in *Ezekiel*, ſet vpon vs, that when all elſe ſhall be deſtroied, our ſoules ſhall bee ſpared. This therefore is a third marke, *Zeale* to turne other ſinners vnto God, as our ſelues are turned.

verſ 13.

Ezek. 9. 4.

Fourthly, and finally, we may conſider how we ſtand towards God, by obſeruing what *loue* wee beare vnto the

Saints

Saints of God; our loue towards ſuch as are the heires of heauen, being that which may affoord vs alſo ſure hope of heauen. Witneſſe that of *Saint Iohn*, 1. *Ioh.* 3. 14. *We know that we are tranſlated from death to life, becauſe wee loue the brethren*, that is, Gods children anew begotten of him, as our ſelues, to a liuely hope. For why? this loue to them, who are our brethren, it is that, which can onely proue true, our loue to God our father; by the ſame Apoſtles rule, elſewhere deliuered, (which holdeth alſo being inuerted:) *euery one that loueth him which begat, loueth him alſo which is begotten of him.* Now if we loue God, it is ſurely, *becauſe hee loued vs firſt*; of whom if once we bee loued, it is as certaine, wee ſhall bee ſaued by his grace; ſince his loue is as in *Ieremy* he ſpeaketh, *an euerlaſting loue*: making him to loue, whom *as his owne he loueth, euer vnto the end.* So is this alſo a marke of life, with *Dauid Pſal.* 16. *to delight in, and loue the Saints.*

1. Ioh. 5. 1.

1. Ioh. 4. 10

Iere. 31. 3

Ioh. 13. 1.

verſ. 3.

18 And now by theſe foure markes (not to mention any more) ſhal any vpon tryall finde themſelues to be in truth of

of the fold, and flocke, though little, of Ieſus Chriſt; howſoeuer it cannot be but that the world ſhould hate them, and the greater multitudes maligne and ſtomacke them; Oh, yet ſince *Chriſt Ieſus* hath foretold heereof, and bidden vs *not to maruell*; let not this hard vſage of the world diſcourage them, but rather let this inſtruction touching the few that ſhall be ſaued, ſerue, as for comfort; ſo (which was the laſt branch of this vſe) to yeeld *encouragement*: that heereat they bee not diſmaied, if the rabble, which before did ſeeme to fawne vpon and follow them, whiles they followed ſinne, doe now forſake and frowne, or perhaps grow furious and mad againſt them. What maruell? for is it not enough to make them grow euen mad, and beſides themſelues, to ſee (as in that tale of the yong man, and his old acquaintance which *Saint Ambroſe* mentioneth) an old friend ſhake hands quite, and bid farewell to all their fellowſhip? *Wherein*, ſaith *S. Peter*, *it ſeemeth to them ſtrange, that ye runne not with them into the ſame exceſſe of riot; and therefore ſpeake they euill of you,*

Iob. 15. 19.

Lib 2. de pœnit. cap. 10.

1. Pet. 4. 4.

you, but who ſhall be the worſe for it, but themſelues? For ſo hee addeth; *Who ſhal giue an account, to him that is ready to iudge quicke and dead.* Verſ. 5.

Wherefore, farre be this from diſcouraging thine heart, that thine old friends and companions doe forſake thee, when thou ſetteſt thy ſelfe after that which is good. For why? it is, becauſe thou firſt haſt left the world, that thou maiſt winne one worth ten thouſand worlds, euen Chriſt Ieſus to be thy friend; whom whilſt thou followeſt as thy guide, thou needeſt not to complaine for want of company, though thou ſhouldeſt trauell ſolitary, and all alone towards heauen in an vntroden path. Howbeit if in good earneſt thou wilt follow Chriſt, thou ſhalt not walke alone in the way to life: there be others many that haue gone in that narrow path, and ſome, though not the moſt, yet by farre, the beſt companions, that will foote it with thee. In a word, if thou wilt be a Saint of God, a godly Chriſtian, labouring to leade an holy and blameleſſe life, ſtriuing againſt ſin: aſſuredly all the Saints of God wil loue and

and reckon of thee, (as *Pſalm.* 15. 4. it is noted to be their property) reioicing in their hearts to doe thee good; yea they on earth will giue thankes to God for thee, who ſhall come to heare of thy change, though they neuer ſaw thee.

Beſides which ioy on earth, conceiue thou maiſt from thoſe Parables in Saint *Luke*, what ioy alſo will bee in heauen, not only amongſt the Angels, to ſee *the loſt ſheepe found againe:* but with God thy father alſo, who, howſoeuer thine elder brother may ſeeme to ſtomacke it, hath both robe, & ring, with a kiſſe and the fatted calfe, to receiue and entertaine thee *his ſonne, who waſt dead, but art aliue againe*, and being ſo once receiued ſhalt liue for euer. So, that now what remaineth, to make vp this feaſt of ioy, but that thou alſo reioyce as did *Zacheus* to receiue thy Sauiour: yea that already thou haſt receiued him into thine heart, by faith, and true repentance, and vowed obedience, wherein thy purpoſe is to perſeuere with patience; hee giuing thee ſtrength to walke in the narrow way

Luk. 15.

Luk. 19. 6.

way, who hath vouchſafed thee grace to enter in at that ſtrait gate. Whereat for want of ſtriuing, whiles ſo many ſticke, wee may conceiue the reaſon, why ſo few are to bee ſaued: plainely yeelded by our Sauiour in this holy *Exhortation*, farther therefore to bee opened: *Striue to enter in at the ſtraite gate: for many, I ſay vnto you, will ſeeke to enter in, and ſhall not be able.*——

19 Of which *Counſell* or *Exhortation*, by our moſt wiſe Sauiour fitly inferred for inſtruction vpon the queſtion forementioned, & powerfully preſſed with a reaſon annexed, drawn from the danger aſſuredly following all who ſhall neglect it, the meaning will bee moſt plaine; ſhall wee but remember how elſe where *Heauen* is ſet forth (for our conceiuing) as a *Kingdome*: Or, as in Saint *Iohn*, *a glorious City*; into which to enter, is all one as to bee ſaued. For hereupon may wee ſtreight conceiue, how this reply was by our Sauiour in moſt admirable wiſedome fitted, as for correction to him that moued the queſtion touching the number, whether few ſhould bee ſaued: ſo for

Math. 25. 34. Reu. 21. 2

for inſtruction with all, vnto vs all a-
bout the manner, how we might come
to bee of that number. As if in more
words hee had anſwered him, (right
Ioh.21.22 as to Saint *Peter*, in the caſe alſo be-
fore mentioned, not much vnlike to
this:) What is that to thee? or indeede
"to any preſent, whether few or many
"ſhall bee ſaued? whoſe care ſhould
"bee rather, and would bee euen of
"you all, were you truely wiſe, to
"ſeeke to find your ſelues, among the
"number that ſhall bee ſaued. In which
"weightieſt buſineſſe, that you may
"not deceiue your ſelues, as many do
"very fowlly, whiles they imagine it a
"matter of no great labour; but obui-
"ous and very eaſie, to attaine ſalua-
"tion: Let my counſell be acceptable
"vnto you, which if you entertain, wil
"aſſuredly proue moſt profitable:
"*Striue yee*, I ſay not that you ſhould
"onely wiſh, or barely enquire after,
"and ſeeke; but ſtriue, as thoſe that
"proue maſteries, or who thruſt againſt
"a dore with an earneſt violence, *to*
"*enter in*: I meane, where onely is
"ſaluation to bee found, into the holy
City

"City, the new Ieruſalem, Heauens
"Kingdome. To gaine entrance wher-
"into, that yee may not maruaile, why
"I ſhould counſell you to vſe ſuch vi-
"olence: I adde for your direction,
"(which may withall yeeld the reaſon
"of the neceſſitie of that my counſel)
"that it muſt bee, if at all, *at the ſtraite*
"*gate*. Which becauſe it is but one,
"and that a ſtrait and narrow one, let-
"ting into life, your ſelues may con-
"ceiue good reaſon of mine aduiſe, for
"ſetting the ſhoulder in good earneſt
"thereunto, and ſtriuing with eager
"earneſtneſſe to get thorough. To ſtir
"you vp the more whereto, this let me
"be bold to tell you, and take it you
"may vpon my word; for, *I ſay vnto*
"*you*, who ſpeake not to deceiue you;
"that, *Many ſhall ſeeke to enter in*, if
"onelie that would ſerue: who yet be-
"cauſe they do not ſtriue, as I do coun-
"ſell you, *ſhall not be able*.

From which counſell of our Sauiour, thus plainly vnwrapped, (to reſerue the reaſon, brought to preſſe it, onely in the application to bee vrged) the generall note of inſtruction, wherewith we

will content our ſelues, as by our Sauiour mainly aimed at, is this, moſt worthy by vs to be remembred: that namely, ——*It is no eaſie matter, but difficult, and of great labour, to enter into life eternall.*—For thereto this our Sauiours counſell tendeth, in loue vnto our ſoules, to aduiſe vs to ſtriue as *Wreſtlers*, from whoſe violence (as before was noted) the word is borrowed, with an eager earneſtneſſe, that we may enter in. The neceſſity of which contention required, is implied in the direction giuen, touching the condition of the entrance or gate aſſigned; *becauſe* (which is the maine reaſon, for confirmation of the doctrine thence collected, and which in *Math*: 7.14. is by the ſame mouth of our bleſſed Sauiour expreſſed more fully,) *the gate is ſtrait for entrance, and the way* for the walking, when once wee bee entred, *narrow, that leadeth vnto life; and* therfore *but few that finde it.* And yet fewer that paſſe through it, becauſe they ſtriue not.

1 Cor. 9 25. ἀγωνιζόμενος.

20 And if now for farther direction it bee demaunded, what this ſtrait gate is,

is, through which alone we may hope by ſtriuing to enter heauen: let vs conſider how in *Mathew*, (where by our Sauiour it is alſo tearmed *a way*:) it is noted forth vnto vs, that we may come to know it, as by the property, that it is a *ſtrait gate, a narrow way leading to life*: ſo alſo by the adiunct of company therein trauailing, but *few that find it*. Which farther we may marke, how it is ſet forth there, and illuſtrated, by the oppoſite in like manner alſo deſcribed, firſt by the condition; for, *It is the wide gate, and broad way leading to deſtruction*: and then by the companie, viz: whole *multitudes that goe in at it*. That who ſo haue anie eies to ſee and diſcerne, between ſtrait and wide, or broad and narrow; between a great road way and wide gate, where-thorough many paſſe in troupes, and a little narrow wicket, and winding foot path, wherein but few doe walke; may eaſily more then geſſe, which is the gate & way of life that bringeth to heauen. No doubt, the way to climbe vp that hill toppe, which the *Pſalmiſt* mentioneth and calleth *holy*: will appeare

Mat. 7. 14.

verſe 13.

Pſal. 15. 1

to bee like that by which *Ionathan* and his Armour-bearer went vp *vpon their hands and feet between two ſharpe rocks*: a way that few, in compariſon, *Ionathan* and his Armour-bearer, two of an armie, are either ſo wiſe as to finde, or ſo valorous and induſtrious, as to venture vp.

1. Sam. 14. 13.

Touching which way or gate, a *doubt* here may bee moued: how it can bee verified to be ſtrait and narrow; ſince Chriſt Ieſus hath borne witnes of himſelfe, that he is *the dore*, *Ioh.* 10. and hee the *way*, *the truth*, *and life*, that is th'onlie way by truth, leading vnto life, *Ioh.* 14. who cannot bee ſaid to bee a ſtrait gate, or a narrow way, eſpeciallie, ſince by his comming and ſuffering in the fleſh, *the partition wall is broken down*, and *an entrance made thorough him vnto the Father*, *euen for vs* Gentiles alſo, *who were once farre off*. That from euerie quarter of the earth, a path and paſſage is opened to heauen; yea as *Iohn* ſaw in his viſion, not one but twelue gates, *three on euery ſide*, *of the holy City*, *the new Ieruſalem*; *alwaies ſtanding open*, *to receiue the glory and honour of the*

Verſ. 9.

Verſe 6.

Eph. 2. 14.

Verſ. 18.

Reu. 21. 12

Verſe 25.

Gen-

Gentiles brought thereto: euen *the many* mentioned in *Mathew*, *to come from East and West*: and (besides so manie thousand sealed Iewes) that *innumerable multitude*, which *Reu. 7. Iohn saw in their robes, and with their palmes standing before the throne.* By all which, what may seeme to be gathered? but that, whether wee respect the *condition* of the way, or *Company*: the gate, or goers in: the path, or passengers: the gate and way to life is not strait and narrow, nor yet onelie one; but rather that heauen hath many gates, and they alwaies wide and open, for all, or sure for many to enter in.

Mat. 8. 11.

Verse 9.

Howbeit for all this, or whatsoeuer more can bee vrged, what *here*, and in *Mathew*, our Sauiour hath auouched, that still must wee cleaue vnto, as the very truth: that certainelie, this *gate* and *way* leading to life, is *strait* and *narrow*: and which therefore but few doe finde. For why? as that part of the obiection touching the *Company*, hath already beene in the explication of the former doctrine, out of Saint *Augustine* at full resolued; how namely those

Ser. 32. de verbis Domini.

that enter heauen, though they be many in themſelues, are yet in compariſon with the farre greater number who periſh, to bee reckoned and accounted, as the wheat cornes in compariſon with the chaffe, but a few; as it were an handfull or a gleaning after harueſt, a ſmall remnant, and little flocke; that wee need not to ſpeake farther in that behalfe: ſo alſo, for the other part of the doubt, touching the *condition* of the gate or way (to reſolue that alſo, for the opening and full clearing of the point) this *firſt* as a moſt comfortable truth wee gladly grant, that Chriſt Ieſus our bleſſed Lord and Sauiour, is (as himſelfe hath witneſſed of himſelfe) the onely *dore* and *way* to life: and indeed that true *Iacobs ladder*, which alone giueth paſſage from earth to heauen. For, *neither is there ſaluation in any other, there being among men, none other name giuen vnder heauen, whereby wee muſt bee ſaued.* *Act.* 4.12. concerning whom, howſoeuer conſidering him in himſelfe, and ſo as in the rich grace of the Goſpell, he is offered vnto all, wee cannot ſay, that hee is eyther

Gen. 28. 12.

ther ſtrait or narrow: but faire rather and goodly, broad and ſpatious a gate, like that of the Temple, which (for the magnificence and ſtatelineſſe of it) was tearmed *beautifull:* and a way, like that which in *Num.* 20. is called *the Kings high way*; thorough which as *by the true and liuing way, Heb.* 10. the whole hoſt and armie of the church ſhall enter heauen. Yet, as the Apoſtle telleth the Corinthians, that *they were not kept ſtrait in him, but were ſtraitned in their owne bowels* towards him: ſo may we in like ſort conceiue, how euen Ieſus Chriſt this gate & way of life, though he be not by God made ſtrait, yet is made ſtrait to moſt, by their own corruption; whiles naturally, all loue to wander and roue at large in the waies of ſinne, abhorring whatſoeuer reſtraineth (as this way doth) their carnall liberty.

Act. 3. 2. verſ 17. verſ. 20. 2 Cor. 6. 12

21 For better vnderſtanding wherof, wee are to know, that, as *Chriſt* is called the *Way*, becauſe hee is the ſubſtance and ſcope of Religion, wherein, as in a way, wee walke to happineſſe; according to that *Coloſ.* 2. 6. *As yee*

haue therefore receiued Christ Iesus the Lord, so walke in him: so vnder, and within the compasse of this way, which is *Christ*, wee must conceiue to bee comprehended, all those seuerall duties which being necessary vnto those who walke in this way, are so distastfull to so many as refuse it, or haue not yet made choice thereof. Amongst which, the scripture pointeth out foure as the chiefe, viz. First, *Faith* in Christ: and secondly, *Repentance*: thirdly, new *Obedience*: and fourthly, *Patience*; all which by God prescribed wee may reckon, as *gates*, for entrance; & paths, for the continuance: whereby we may be said, as by Christ to enter, so in Christ to walke, and that also *vnto Christ*; who is not onely the way, but the end also of the way, euen happines, and *our life*, *Colos.* 3. 4.

For so (to shew these briefly) first for *Faith*, that it is a gate and way, in and by Christ the truth, *leading* to Christ as hee is the life: consider what *Paul* and *Silas* answered the Gaoler, when hee came trembling and fell at their feet, asking of them what he must doe

doe to bee ſaued? *Act:* 16.31. *Beleeue in the Lord Ieſus and thou ſhalt be ſaued.* And for *Repentance*, that it is no leſſe, witneſſe that counſell which Saint *Peter* gaue, in anſwere to thoſe Iewes, who, being pricked in their hearts, aſked the like queſtion what they ſhould doe? *Act:* 2.38. *Repent* (or amend your liues) *and*, in teſtimony hereof, *be baptized euery one of you, in the name of Ieſus Chriſt, for the remiſſion of ſins.* Thirdly, for *Obedience*, how truly may that bee ſpoken, as of a way (which is falſly expounded by the Papiſts as of a cauſe or merite) *Math.* 19. 17. *If thou wilt enter into life, keepe the commandements*; ſince *Reu.* 22.14. *Bleſſed are they, that do his commandements, that they may haue intereſt in the tree of life, and may enter in thorough the gates vnto the City.* Finally, for *Patience*, that by it wee muſt neceſſarily follow Chriſt in ſufferings, if we would alſo be glorified with him in his kingdome, witneſſe what our Sauiour ſpake to his Diſciples, *Math:* 16.24. *If any man will come after me, let him forſake himſelfe, and take vp his croſſe, and follow me.* And again, that of

Heb.10. 36. of Th'apoſtle, *Ye haue neede of Patience, that after yee haue done the will of God, yee may receiue the promiſe.*

Concerning all which porches and pathes of this gate and way to life, howſoeuer we may truly ſay, as before of Chriſt himſelfe, vnder whom they are contained, and who did preſcribe them; that they be in themſelues both faire and ſpacious, like *Wiſdomes* waies, Pro.3.17. *all waies of pleaſure and pathes of proſperity*, life to them that enter in at them, and making bleſſed thoſe who walke in them: yet may we eaſily conceiue, in what reſpect this gate and way is by our Sauiour tearmed ſtrait and narrow, if we call to minde, how *Moſes* termeth the *Moone* one of the *greater* Gen.1.16. *lights* in regard of the appearance, which yet is not ſo in the knowledge of the learned, but onely ſo appeareth to vs by reaſon of the ſmall diſtance. For right ſo doth our Sauiour ſpeake of this way, not as indeed it is, in the experience of the ſpirituall traueller, but, as it ſeemeth in the apprehenſion of the carnall ſluggard, who dreameth of difficulty, Pro.26.13. if not of a *Lion*, in euery of theſe pathes

pathes and waies of God.

22 For confirmation whereof, that we may ſee how this difficulty preſenteth it ſelfe to carnall apprehenſion, making ſo many to forſake theſe waies of life, and to runne headlong like the herd of *poſſeſſed ſwine* into the deepe of deſtruction; let vs conſider how our Sauiour Chriſt, *firſt*, compriſeth them all vnder *one* gate and way of truth leading vnto life, oppoſed vnto the many falſe gates and waies of ſinne tending to death: and *ſecondly*, calleth it, as they account it, who refuſe to enter into it, *ſtrait* and *narrow*. Mat. 8. 32

For ſo, for the *former* of theſe two generall reaſons, moſt true it is that the paſſage vnto heauen is but *one*, one gate to enter in at, and one way to walke on in, being entred; on either ſide whereof, is the broad way vnto death, that ſtep but out of the ſtreight path of Saluation, and on whether hand ſoeuer the turning be, it is into the way which hath in it many by-pathes of deſtruction. For why? as there is but one way onely to bee borne, but many to die: and one way for Archers onely to hit

hit the white, but many waies for them to miſſe the marke; by ſhooting vnder, or ouer, or wide on either hand: euen ſo are there many waies, wherein people may goe to hell. As ſome doe, in the high way of blockiſh ignorance: and others, through the puddle of ſwiniſh drunkenneſſe: ſome, in the mire of vncleanneſſe: and others, vpon the ridge of pride & haughtineſſe: or in the crooked winding track of couetouſnes: or elſe in the path perhaps that bendeth as much quite the other way of prodigall luxurioufnes. Some, whiles like
Act.18.15. *Gallio*, they care for no religion: and
Act.22.4. others, whiles they are too hot in zeale, as *Paul* once was, by his owne confeſſion, after a falſe religion. When as, loe, to bring to heauen onely one gate and path (which therefore ſo few doe paſſe through) by the truth of faith, and ſoundneſſe of repentance, and ſincere endeauour of holy obedience, together with conſtant and cheereful patience; wherein ſuch as will haue peace on them, as *the Iſrael of God*, muſt enter, and being entered, muſt *walke*, as the
Gal.6.16. τῷ κανόνι. Apoſtle wiſheth them, as it were by *a line*

line or rule, without declining.

23 But, to passe briefly from this, to the *second* reason, (since the consideration thereof, will make both this former reason and the whole conclusion yet more cleare) as this gate and way is onely one: so shall we finde that it is or at least seemeth to most to bee, not for any fault in it, but onely through the sinfull folly of flesh and blood, both *Strait* and *narrow*, and that in foure respects: *viz.*: first, in regard of the *finding*: and secondly, of the *entring*: and thirdly, of the *proceeding*: and fourthlie, of the *perseuering* therein vnto the end.

To open which in order, for confirmation of the point; for the *first*, most true it is that the gate and way to heauen, which is but one: hath euer in all ages beene very *hard to finde*, because vnknowne and hidden to flesh and blood. Howbeit, this hath not beene because it hath not by God in his word of truth beene reuealed, but indeede, because flesh and blood is by nature blinde, and cannot see it. For why? you haue heard how plainely the Scripture speaketh

ſpeaketh of euery of the foure pathes, and porches before mentioned. As of the firſt, which is *Faith : Beleeue in the*
Act.16.31. *Lord Ieſus, and thou ſhalt bee ſaued.* And of the ſecond, *Repentance*, thus :
Act. 2. 38. *Amend your liues and be baptized, and you ſhall receiue remiſſion.* Thirdly, of
Mat.19.17 *Obedience : This doe, and liue*; for, *bleſ-*
Reu.22.14 *ſed are they that keepe his commande-*
Heb.10.36 *ments.* Fourthly, of the *laſt* alſo : *Ye haue need of Patience, that yee may enioy the promiſe.* All which, what are they in effect, but as that voice for direction promiſed to them of Sion, *Iſai.* 30. 21. *This is the way, walke ye in it.* But which voice, as there, they onely come to heare, who are truely humbled; all hauing their eares and hearts naturallie ſhut vp, and hardned, till by God they bee opened, and enlarged; and their eyes blinded, till God take away the vaile from off their hearts; that they can neither heare that word, nor ſee the way to life, though plainely pointed out, and diſcouered. For ſo doth the
Iud ver.19 Apoſtle witneſſe, 1. *Cor.* 2.14. *That the*
1. Cor. 15. 45. *naturall man* who hath in him, onely a liuing ſoule, and not the quickning ſpirit

rit, *doth not perceiue the things of the ſpirit of God*; that is which are in the word by Gods ſpirit plainely reuealed: *neither can hee know them* (ſaith Th'apoſtle) being no more then naturall, *becauſe they are ſpiritually diſcerned*, that is, by the enlightning power of the holie Ghoſt. Without which ſupernaturall light, it is not in the power of *fleſh and blond*, as our Sauiour told *Peter*, to reueale vnto vs ſo much as the ground of truth touching the great gate and way to life, that *Ieſus is the Chriſt the ſonne of the liuing God*. From whence therefore, it commeth, that ſo many in their blindneſſe goe aſtray; ſome, not knowing or not caring to know what religion meaneth: and others, hanging looſe and halting betweene two opinions; that ſome embrace, without farther conſideration, that profeſſion which the times and ſtate wherein they liue may ſeeme to fauour: or elſe rather, will be of no religion, becauſe they ſee ſuch variety of opinions: that finally ſome, onely to follow their forefathers, as thoſe Idolaters in *Ieremy* (whoſe ſucceſſours are our:

Mat. 16. 17

Iere. 44. 17

our ignorant Engliſh Papiſts at this day, much to be pitied) cleaue to a falſe religion: or perchance goe farther, as
Act. 22.20 *S. Paul* did once in a blinded zeale, to perſecute the truth of faith; like thoſe of whom our Sauiour foretold in *Iohn*
Ioh. 16.2. who *killing* of Chriſts ſeruants, *thought they did God ſeruice.* All which, and alas, how many more, are there euen among Chriſtians (not to mention any other) that all in blindneſſe goe aſtray, wandring as in the darkneſſe, in the waies of death, not cõming ſo much as once to finde and know, that they might thereat enter, the gate of life; to all whom therefore, no maruell if the gate ſeeme ſtrait, becauſe not knowne, and therefore ſo *hard to finde.*

24 But adde heereto, the *ſecond* difficulty, making it ſeeme ſtrait to ſuch as finde it, becauſe being found, it is as *hard to enter.* Howbeit, neither is this ſo much in the low building or ſtraitneſſe of the gate, as in regard of the ſtature or rather ſtately looke of fleſh & blood, together with that luggage wherwith it is loaden; by which it becom-

becommeth, ſhall I ſay, like a Cammell, not poſſibly able with his bunch to go through a needles eie; or rather, like to an Elephant, with a caſtle on his backe, which cannot enter in though at the gate of a Pallace. In which reſpects, vntill there be a *pulling downe*, and withall an vnpacking and *putting off*, of what may ſtop the paſſage, and make it to ſticke in the entrie, it is not poſſible, that fleſh and blood ſhould enter, and come to *inherit* (as in another ſenſe Th'apoſtle ſpeaketh) *the kingdome of God*. 1.Cor. 15. 50.

For firſt, for the former of theſe twaine, the *pulling downe* of the looke, how true ſhall that of our Sauiour be euer found, *Matth.* 18. 3. *Except yee bee conuerted, and become as little children*, that is, humble and lowly in heart, *yee ſhall not enter into the kingdome of God*? Firſt, the pride of heart muſt be abated, and all preſumptuous conceits of our owne ſufficiency pulled downe, yea vile and *fooliſh* muſt men become in their owne eſteeme, that (as Th'apoſtle ſpeaketh) they may be *wiſe*: humbled ere they can ſo much as enter 1.Cor.3. 18.

Luk. 18. 12
Iob. 38. 37
Pſal 73 22
Micah. 7. 9

this gate of life; as the *Publican*, and *Iob*, as *Dauid*, and the Church in *Micah* with ſight of their owne vnrighteouſneſſe, and vileneſſe of their former diſobedience, and great vnworthineſſe. Which deiecting and humbling of the ſoule, for as much as it goeth exceedingly againſt the haire of proud fleſh and blood, which hath naturally a ſtiffe

Iſai. 48. 4.

necke, and *iron ſinewe*; that will neither bend nor bow, nor willingly ſtoope to be beholding for ought to God, vntill God euen beate it downe, and breake the heart by his powerfull grace; what maruell, if this gate ſeeme all to low, as an ordinary doore is to a tall man, that will not bow to enter vnder it.

And for the other particular ſecondlie, that there muſt bee a *putting by* and ſhaking off alſo, of whatſoeuer pelfe or baggage, which otherwiſe with the bulke would ſtoppe vp this paſſage: Witneſſe the Apoſtle, who counſelling hereto doth withall tell vs what this loading is which muſt be laid aſide. For

verſ 1.

ſo *Heb.* 12. *the ſinne that hangeth ſo faſt on* that muſt be ſhaken off: and in *Ephe.*

verſ 22.

4. *the old man* which is *corrupt with the deceit-*

deceiueable lusts, that must bee cast off; yea the *earthly members*, *fornication*, *vncleanenesse*, *inordinate affection*, *euill concupiscence*, *and couetousnesse*, they must be mortified, *Coloss.* 3. 5. the couetous man must restore his ill gotten goods, to the rightfull owners, as *Zacheus* did: and the voluptuous man, leaue his pleasures and returne home to his father as the *Prodigall*: and so must the blasphemous swearer, leaue his hellish oathes: and the malicious, his reuengefull thoughts: and both goe and be reconciled to God and man, by crying mercy, ere they can haue entrance. Which whiles such, and others like, laden and stuffed with sins of all sorts, refuse, they stick as in the doore, and cannot enter, not so much for the straitnes of the gate, as indeede through the corruption and impenitency of their wicked hearts; who being led with lust either of profit, as are couetous ones: or of pleasure, as voluptuous ones: or of credit and estimation, as all ambitious ones, will not, with the serpent, cast their skinnes, nor willingly let goe from them, their beloued sinnes, that so

Luke. 16. 8

Luk. 15. 20.

they may get within the gate. In which reſpects therefore we ſee, how the gate ſeemeth ſtrait to ſuch, and *hard to enter.*

25 *Thirdly*, as for the entrance this gate ſeemeth difficult and ſtrait to fleſh and blood, ſo doth the way ſeeme narrow, and not ſo ſpacious *to bee paſſed through*, when entrance hath beene made. For why? as in giuing of the law in *Exodus*, we reade, how God almighty appointed *Moſes*, to *ſet markes* and boundes vnto the people *round about* the mount, which they might not paſſe: ſo hath it pleaſed him to bound and hemme in this path to life with manie a pale on either ſide of both law and Goſpell; ouer which, who ſo would walk to life, muſt not dare to leape, nor giue liberty to themſelues to thinke, or ſpeake, or doe, as either they ſee others to doe, or as perhaps themſelues haue done in former times; for why? the bounds are ſet which they muſt not paſſe; as (for inſtance) nor dare to ſweare, or any way *take in vaine Gods holy name*: nor by trauaile, or idle ſporting, to prophane *his holy Sabbath*: nor

Exod. 19. 12.

Exo. 20. 7.

Veſ. 8.

to

to be *wrathfull* and furious, breaking foorth vpon euery light occaſion into bitter words: neither to aduenture by vncleanneſſe or drunkenneſſe to *defile* themſelues like brutiſh beaſts: nor for matters of the world *to deale iniuriouſly* in gathering wealth with a large conſcience. All which, howſoeuer they be rife in the examples and practiſe of worldly men, *among whom they alſo had their conuerſation in time paſt*: yet muſt they be farre from ſuch as will walke within the liſts of this way of life. Which as it is bounded by theſe, and other the like precepts and prohibitions of the Law: ſo likewiſe no leſſe, by the commandements of the Goſpell; requiring vs (for inſtance) to goe out of our ſelues for righteouſneſſe, *that we may be found in Chriſt*: and to reſt on Gods mercies, *apprehended by faith only* and not by ſenſe: enioyning vs *to loue our brethrē as Chriſt hath loued vs*, and finally *to deny our ſelues, and* with patience *to take vp our croſſe*. All which and the like reſtraints, howſoeuer they ſeeme irkeſome, I grant, and grieuous to fleſh and blood; inſomuch that carnall

Math. 5. 22

Epheſ. 5. 3
1. Cor. 6. 9, 10.
1. Theſ. 4. 6

Epheſ. 2. 3.

Phil. 3. 9.
2. Cor. 5. 7.

Epheſ. 5. 2.
Ioh. 15. 12.
Mat. 16. 24

nall men conceite how they ſhould looſe their liberty, and bee euen put in priſon, if they ſhould keep within theſe bounds, which maketh them to refuſe to walke on in this way, if not to wonder at their madneſſe, as they conceiue, which yeelde ſo to be reſtrained: yet is this alſo, from their erroneous conceit and foule miſtake, rather then from any vnpleaſing ſtraitneſſe of the way; as the godly know beſt, who once being brought to walke on in this path, finde it to be moſt pleaſant, and the very reioicing of their ſoules; *Chriſts yoke* to them ſtrengthened by grace, being, as himſelf tearmed it, *an eaſie yoke:* and *his Commandements*, as in *S. Iohn*, *not burdenous*. Nay, whereas carnall worldlings account Gods ſeruice to be a very burden, as (for inſtance) to heare Gods word twice on the Sabbath, or ſo much as to bee reſtrained from trauelling, or from trifling, on that holy day: the godly on th'other ſide, know it to be a drudgery indeed, that worldlings endure; as the wanton and voluptuous perſon to bee ſo enſlaued to his ſports; and ſo the couetous, and ambi-

Mat. 11. 30
1. Ioh. 5. 3.

ambitious to his baſe eſteeme, and gaine; that th'one, will not ſpare to ſit vp from his ſleepe night after night, to follow his idle games, and to ſatiate his luſts: and th'other, that hee may compaſſe what hee coueteth, to drudge and droile, not ſticking baſely to gaine the Sabbath day, from the ſeruice of God, and the reſt due to his owne ſoule and body: yea, to lie, and ſweare, and liue by vſury, and deceite, *to make* (if neede be) *bread of ſtones*, and *fall downe* on his knees without a cuſhiō to the very diuel, to gaine the world. Then which what can be held a more ſlauiſh ſlauery? and in compariſon with which, how truely may the way of godlineſſe bee called a way of liberty? So that for concluſion, how ſoeuer worldlings thinke Chriſtians to be fooles, Chriſtians know aſſuredly that worldlings bee not wiſe.

Mat. 4. 3. verſ. 9.

26 *Fourthly*, in the laſt place, as there is difficulty in proceeding in this path, by reaſon of the liſtes and bounds, ſo much more *in perſeuering* conſtantly therein, in reſpect of the bryers and buſhes, yea the ſnares and bonds, with

which it is ouerſpread and all belaid, viz: with perſecutions on euery ſide, from Satan and the world; which *all muſt ſuffer that will liue godly, in Chriſt Ieſus*; as alſo with corrections and daily chaſtiſements from the Lord, *who chaſteneth whom he loueth, & ſcourgeth euery ſonne that hee receiueth*: to verifie that teſtimony of *Paul* and *Barnabas*, *Act.14.22.that thorough manie tribulations men muſt enter*, if at all, *into Gods Kingdome*. In regard whereof, what maruaile if the way ſeeme rough and moſt vnpleaſant to fleſh & bloud; yea ſometimes ſo vncomfortable not onely to carnall people vnregenerate, but euen, to ſuch as *Dauid*, the deareſt Saints of God: that, when (as in *Pſal.73.*) they *looke vpon the* preſent *proſperity* which the *wicked* enioy, and conſider withall how themſelues *are dayly chaſtened and corrected euerie morning*, they beginne to repent them of their bargain, and are ready to faint, and euen turne aſide, almoſt *condemning*, as for fooles, *the generatiõ of Gods Children*, that will goe forward in that courſe, ſo full of trouble. And yet ſhall

2.Tim.3. 12.

Heb.12.6.

Verſ.14.

Verſ. 15.

men

men repaire, as the Prophet there, *into the Sanctuary of God*, and there *vnderſtand the* fearefull *end of wicked men*; who ſtand amidſt all proſperity, but as malefactors on the ladder, in *ſlipperie places*; and ſhall withall conceiue why God ſo pleaſeth in loue, to exerciſe his children for their good; as namely, either *to ſtoppe their waies with thorns, that they may not find their* euill *pathes*: or elſe, *to purge out their droſſe*: or finally, to *trie their faith and patience, that they might appeare vnto their praiſe*: and ſurely, this path of tribulations will not ſeeme ſo troubleſome; whiles faith amiddeſt all afflictions, will make them vnder hope, to wait for the rich mercies of the Lord, and as *Moſes* to chooſe rather, *to ſuffer aduerſity with the children of God*, and *to eſteem the rebukes of Chriſt greater treaſures*, and indeed more delightſome pleaſures, then all els which the *Egypt* of this world can yeeld. For thus they iudge who haue, as he, an eye *to the recompence of reward*; which, who ſo haue not, as carnall people wanting faith cannot haue; no maruaile, if this way to ſuch ſeeme rough & thorny, the pric-

Verſe 17.

Verſe 18.

Hoſ. 2. 6.

Malac. 3. 3.

1 Pet. 1. 7.

Heb. 11. 25.

prickings whereof haue driuen backe many an one, who haue not had *their feet* well *ſhodde, with the preparation of the Goſpell of Peace.* So is finally in this reſpect alſo, the way to heauen ſtraite and narrow, and hard to *bee gone thorough* with perſeuerance vnto the end.

Eph. 6. 15.

27 By all which hitherto deliuered, the doctrine hauing beene fully explicated, and abundantly confirmed, that namely—*It is no eaſie matter, but difficult and of great labour, to enter into life eternall.*—And why? but becauſe the gate and way, leading to Chriſt the life, is but *one*: and that to fleſh and bloud, for both *finding*, and *entring*, and *proceeding*, and *perſeuering* in, ſtrait and narrow; if yet you expect the application for farther profit, it wil, being marked, eaſily apply it ſelfe, by a foure-fold vſe: viz: firſt for *triall*: and ſecondly, for *terror*: thirdly, for *Counſell*: and finally, for *Comfort*.

For firſt, for *Inſtruction* this may ſerue, to teach vs to trie our ſtate, whether wee be in the way to life: by conſidering, whether we haue entred in at the

the right gate, and in what path wee walke. And this is an application of this doctrine most necessary and profitable; since there is hardly any, but would most gladly bee sure of this; that hee is in the way to life, and shall bee saued when hee dieth. Yea the Popish ignorant, who hath beene taught to hold it presumption, for any to account himselfe sure of being saued, yet hath his ioy in this, that hee is of a good beleefe, and hopeth well (though hee bee not sure of it) that hee shall go to heauen. But, it is, you know, the counsell of Saint *Peter*: *to giue all diligence, to make our calling and election sure.* How meaneth hee? in it selfe? no, for so from all eternity, it was with God, in his immutable decree: but rather, in our knowledge, and assurance of beleefe. And therefore in the contrary extreame, how confident may we finde another number, of ignorant prophane ones in the world, that howsoeuer they liue an vnholy and wicked life, yet are or seeme at least to bee secure, that they shall die an happy, and blessed death, and doubt they doe not, one whit

2 Pet. 1. 10

whit of this, but they ſhall bee ſaued. Howbeit, ſince wee haue learned in the doctrine deliuered, that it is not ſo light a matter to attaine to heauen, nor indeed poſſible at all, except wee enter in, and walke thorough the right gate and way, which is but one, and ſtrait, leading to life: it will be good for people, firſt to make triall of themſelues, ere they reſt ſecure; ſince euery gate is not, what *Iacob* called *Bethel*, the *gate of heauen*; nor yet euery beaten way, a path to life: but ſome rather, of that ſort, which the Wiſe man noteth, which though *it ſeeme right to a man*, yet *the iſſues of it, are the waies of death.*

Gen.28. 17.

Pro.14. 12.

And therefore herein for direction, that wee may not deceiue our ſelues (as many miſerably doe, with a bare profeſſion of the name of Chriſt, *truſting*, as thoſe Iewes in *Ieremy*, *in lying words that cannot profite*) this let vs remember, which in the doctrine before deliuered wee haue already learned; that howſoeuer Chriſt Ieſus that verie *Ladder*, which *Iacob* ſaw in *Bethel* reaching from earth to heauen, bee indeed the

Ierem.7.8.

Gen.28.12

the alone gate of heauen, and onelie way, that leadeth by truth vnto eternal life; that (as Th'apoſtle alleadgeth for proofe, the Prophet *Ioels* teſtimony, concerning him, *Rom.* 10. 13) *Whoſoeuer ſhall call on the name of the Lord*, that is, ſhall ſeeke for ſaluation, onely for, and by him, *whom God hath made both Lord and Chriſt*, hee, and he onely, *ſhal bee ſaued*: yet God forbid that wee Chriſtians, who haue learned, if *wee call on the Lords name to depart alſo from iniquity*, ſhould euer imagine, that the bare name of Chriſt were a gate to let in wickedneſſe into heauen; into which holy City, *Reu.* 21. though the gate ſtand open day and night, yet is it not poſſible, that *any vncleane thing or abhomination ſhould euer enter*. No, for wee haue learned, how vnder, and in Chriſt, as the onely gate and way to life, wee are to conceiue, beſides the name and bare profeſſion, thoſe foure ſeuerall porches and pathes, of Faith, Repentance, Obedience, and Patience; all which are both for finding, and entring into them, as alſo for proceeding and perſeuering in them, ſtrait and narrow:

Ioel. 2. 32

Act. 2. 36.

2 Tim. 2. 19.

Verſe 27.

Mat.11.12. row: that men had need with the Baptiſts hearers to preſſe with *violence*, if there-thorough they will paſſe, and enter into heauen.

28 How neceſſary is it therefore for vs all, to examine and trie our ſelues (that wee may finde comfort) whether or no, we haue entred in at thoſe gates, and are walking in thoſe wayes of life. As, whether we cã find that we beleeue in the Lord Ieſus, looking for ſaluation onelie and alone by him: whether we haue repented vnfainedly of all our ſinnes, giuing our ſelues no allowance farther in any of them: Thirdly, whether our endeauour bee without diſſimulation, to yeeld obedience, not to ſome, but to all Gods commandements: Finallie, whether wee bee reſolued, by his grace that ſtrengtheneth vs, to beare with conſtant cheereful patience, whatſoeuer croſſes and troubles may in this way encounter vs. In which triall, that wee may haue ſound comfort, and not deceiue our ſelues with ſeeming ſhewes, let vs bee willing to receiue more ſpeciall rules of direction, from each of thoſe foure parti-

particulars, to trie our ſelues; al which, ſince wee conſider them, as both *gates*, for entrance: & *wayes*, for cõtinuance; leading to Chriſt and life; our triall ſhall bee to obſerue, *firſt*, how wee haue entred: and *ſecondly*, how wee walke in euerie of theſe gates and waies.

Touching the firſt whereof, which is *faith* in Chriſt: who euer thou bee, that ſayeſt, or thinkeſt, that thou doeſt beleeue; let mee ſay to thee, as the Apoſtle to his beloued Corinthians, 2. *Cor.* 13.5. *Proue thy ſelfe whether thou bee in the faith.* Yea, examine whether thy faith be ſuch indeed, as can bring thee vnto life. For remember, what Saint *Iames* hath taught, that it is not enough for a man *to ſay hee hath faith*, except hee ſhew it by the fruits; ſince otherwiſe, it may well bee feared hee doth but ſay ſo, and either hath no faith, or but a falſe faith, ſuch as a *Diuel may haue that trembleth* with the horrour of aſſured damnation. Wherefore whoſoeuer thou bee that perſwadeſt thy ſelfe thou ſtandeſt by faith, call thine heart in Gods name to accoun*t*, *firſt*

Iam. 2. 14.

Verſe 19.

firſt, how thou haſt entred in at that gate: for certainely, if thy faith bee the gate of life, thou haſt entred in at a ſtrait gate, whereinto without ſtriuing thou couldeſt not haue entred.

And therefore *firſt*, conſider with what ſtirre or ſtrugling thou haſt gotte in; ſince our Sauiour bidding thee enter in, preſuppoſeth (what thou knoweſt well, if thou knoweſt any thing) that once thou ſtoodeſt without; borne, as all *Adams* generation, in wretched vnbeleefe. And therefore remember, if thou canſt, to thine own hearts comfort, *Who* firſt *forewarned thee to flee frõ the wrath to come*; or when were *thine eyes annointed with eye-ſalue*, to ſee the filthy nakedneſſe of thine vnbeleeuing nature, and the neceſſity of this *white robe* of faith? Happilie the carnal man that knoweth no otherwiſe, then that hee did beleeue euer ſince hee was borne, or certainelie ſince he could wel remember, will maruaile much to heare ſuch queſtions moued: but for thoſe who are acquainted with the Anatomy that the Scripture maketh of our wretched nature, and how this heart

Mat. 3. 7.

Reu. 3. 18

heart of ours is *an heart of ſtone*, not capable of, nor caring for faith, till God thereto prepare it, bruiſing, breaking, yea grinding it, to very powder: ſuch plainely diſcerne, how neceſſary the *hammer* of Gods law is, for breaking of this ſtony heart, and preparing it for the grace of Faith; whiles it humbleth men, with the ſight of ſinne, and ſorrow for the ſame, and ſo forceth them to flie out of theſelues, to eſcape from death. To whom thus humbled, when as the Goſpell offereth Chriſt, as the onely meanes of life, God by the ſame Goſpell ſtirreth vp their appetite, ſo to hunger after him and his righteouſnes, that with feruent praier they flie vnto the throne of grace, deſiring to attain ſaluation alone by him, ſtill begging therefore with earneſt importunitie at the hands of God, to be yet more and more perſwaded of his loue in Chriſt, and of the forgiueneſſe thereby of all their ſinnes. Such adoo there is, (howſoeuer many who neuer knew what it meaneth, conceiue of this gate of faith as of an eaſie entry,) to bring men to true faith in Chriſt, not without *humbling*

Ezek. 11 19.

Ier. 23. 29.

bling firſt, and then *hungring*: not without ſeeing and ſorrowing for their ſins, and then ſighing and ſeeking after Ieſus Chriſt.

Howbeit, ſince this entrance into faith, is not alwaies wrought with like manner or meaſure of humiliation in all, or not ſo well obſerued or remembred by all, (eſpecially in ſuch who either haue beene ſanctified from the wombe, as was *Iohn Baptiſt*, Luk.1.15. or elſe though not regenerated before full age, yet, as *Timothie*, 2.Tim.3.15. haue been trained vp from their infancy vnder godly parents, and by that meanes kept from woũding themſelues with more groſſe iniquities.) Therefore, let this *ſecond* triall of our faith be, by conſidering it as the path wherein we preſently walk. For our direction wherein, this let vs know, that howſoeuer the *Rhemiſts* by diſtinction ſeeme to obiect, that *Chriſtians in their liues muſt ſeeke the ſtrait way, but in Religion the ancient common way*: yet it is truely anſwered, that *it is the ſtrait way as well in Religion as in life that leadeth to life.* Wherein though in all ages the fewer ſort haue walked, yet

In marginall note vpon the Text.

By D. *Fulke.*

yet is it the ancient way wherein all that are ſaued haue entred, ſurely that *good old way* in *Ieremie*, wherethorough *Abraham* & *Iſaak*, and all thoſe ancients, *Heb.* 11. haue entred heauen. After whom if wee would be aſſured that wee walke aright, then let vs trie our faith whether it bee right, firſt, by our ſtraight walking: and ſecondly, by our working: by our *looking* firſt, and then our *louing*. For, for the former, if wee bee in the right tracke of ſauing faith, it onely leadeth, and wee thereby only *look* vnto Chriſt Ieſus: not as the Turks to *Mahomet*: nor as the Iewes to a *Meſſiah* yet expected: nor yet to eyther our owne merites, or other mediation, as Papiſts, and Hypocriticall Iuſtitiaries: or finally, to an imaginary Chriſt, onely to be inbred in vs, out of the pure doctrine of *H. N.* as doe the Familiſts; for, what is this, but to leaue Chriſt Ieſus the true gate of life, and each by their falſe faith, to looke after *Vanities*, and *vaine helps that cannot profite*? To none of which doth the word of truth direct the eie of our faith but onely to Chriſt Ieſus, the Virgines

Iere. 6. 16.

1 Sam. 12. 21.

ſonne, *lifted vp as the ſerpent in the wilderneſſe*, and *made vnto vs of God wiſedome and righteouſneſſe, ſanctification, and redemption.* 1. *Cor.* 1. 30. On whom alone who ſo doe not looke, without confidence for ſaluation either in themſelues, or in any other creature, well may they ſuſpect by their wandring, that the faith wherein they thinke they walke, is not the way of life; of which the Apoſtle ſpeaketh. *Coloſ.* 2. 6. *As yee haue receiued Chriſt Ieſus the Lord, ſo walke in him; rooted and built in him, & eſtabliſhed in the faith.*

Ioh. 3. 14.

But farther, the worke of *Loue*, will giue triall of our right walking in the faith. Since faith, if it once truly apprehend Gods loue in Chriſt, cannot but enflame the heart with loue againe, both to God, and for Gods ſake to men alſo; and ſo, as that of *Abraham*, and *Rahab*, will ſhew it ſelfe by the fruite, to bee that onely liuing, and *auaileable faith that worketh by loue.* Thus therefore, amongſt ſo many who boaſt of faith, may we proue our ſelues whether wee bee in the faith: as, *firſt*, by calling to mind our entrance thereinto,

Iam. 2. 21. Ver. 25. Gal. 5. 6.

into, ſurely, not without an *humbling* of our ſoules, and withall an *hungring* after Chriſt, wrought in vs by God; ſo *ſecondly* obſeruing, how wee continue therein, by the ſtreight *looking* of our eye, and the diligent labour of our *loue*. And this is the firſt point of examination, the triall of our *faith*.

29 Secondly for *Repentance*, which floweth from faith, and is euermore begun for time, together with faith, that *purifieth the heart*: ſince of thoſe many, who profeſſe Repentance, few therin rightly walke, therefore herein alſo it ſhall bee good for vs to trie our ſelues, *firſt*, whether wee haue rightly entred thereinto: which being a laborious worke, and of great moment, conſiſting in the change of both heart and life, & pulling violently the whole man out of the fire; is wrought at the firſt by God not without much ado, to the repentant partie, by enforcing him both to *ſtoope* low, and euen to *ſtrippe* himſelfe. To *ſtoope*, as *Ephraim*, who being inſtructed to ſee the vntamed wantonneſſe of his youth, was brought as one aſhamed & confounded *to ſmite*

Act. 15. 9.

Ier. 31. 19.

vpon his thigh: or, as the *Publican* ſo preſſed downe by the heauy burden of his ſinnes, that *he durſt not lift vp his eyes to heauen, but ſmote his breaſt.* To which ſight and conſcience of ſinne, till men be brought, that their faces be filled with ſhame, and their hearts with ſorrow; and farther their tongues enforced to paſſe ſentence on themſelues, not onely in generall acknowledging themſelues to be ſinners, (which the very hopeleſſe Hypocrites wil not ſtick to doe) but in particular, confeſſing their wicked ſinnes againſt themſelues vnto the Lord; they come not ſo much as to looke in at this gate of life; no, but on the contrary, whiles, in the pride of their deluded hearts, they conceit all to bee well with them, and that they haue no need to change for better, how farre ſtand they from this bleſſed ſtate? being rather, as thoſe in *Zephanie*, *frozen in their dregs*: or, as thoſe Iewes, againſt whoſe impenitencie the Lord proteſteth by the Prophet *Ieremie*, ſaying: *they are not humbled vnto this day.*

Luk. 18. 13

Zephan. 1. 12.

Ier. 44. 11.

But yet this ſtooping is not all, for it is

is farther required of the Repentant ſinner, that hee alſo *ſtrip* himſelfe, ſhaking off, and caſting from him, thoſe cloakes of ſhame, and fardels of ſinne, that make the gate of grace too ſtrait and narrow for him. For want of which how many carnall wretches remaine ſtill in an vnrepentant ſtate, ſticking (as it were) and hanging in the very entrie: ſome by their purſe (that I may ſo expreſſe it) of il gotten goods: and others (as *Abſolon* by his hair) by their plumes of pride: yea ſome, as by their cheekes ſwolne bigge with oathes of blaſphemie, and lies: and others, as the drunkard beſet around with his cups: or as *Zimri*, loath to part in verie death from his vncleane Harlotry. None of them all being willing to forſake their ſinnefull luſts, that with the *Prodigall* they may turne home to God their father by true Repentance. Which requiring (as both the Hebrew and Greeke names ſignificantlie import) a *change* both in *heart* and *life*; therefore hereby muſt our triall be; if wee bee brought to loath in heart, and in practiſe of life to leaue, thoſe ſinnes, of whatſoeuer

2. Sam. 18. 9.

Num. 25. 8

Luk. 15. 20

תשובה *metanoia.*

kind, wherein formerly wee liued; and into the ſnare whereof we eaſilie and naturally fall of our ſelues, but cannot returne, till wee bee powerfully freede and forced backe by ſupernaturall grace; our nature being like the ſpring locke that ſhutteth of it ſelfe, but cannot open without a key.

But *further*, ſince in regard of inbred corruption, cleauing ſtill, in this life, to our ſoules, and ſubiecting vs to often fals, it is not ſufficient for vs to enter in at this gate, except wee alſo proceed to walk on in this pænitentiarie path, renewing our repentance daylie, both by a godly *ſorrow*, for what we do amiſſe, as alſo by a carefull *ſtriuing* to doe ſo no more; therefore hereby alſo muſt our trial be made, firſt whether, when at any time wee doe amiſſe, our conſcience ſtraight checke and ſmite vs for it, as *Dauids* heart did him for *cutting off the lap* of his Lords garmẽt; and againe after he had ſinned in *numbring the people*: yea whether to bring our ſelues to godly ſorrow wee often ſearch our ſoules, by the righteous law of God, to find out our moſt ſecret ſinnes,

1 Sam. 24. 6.

2 Sam. 24. 10.

ſinnes, as *th'afflicted Church* ſtirreth vp her ſelfe to doe, when God began for neglect hereof to ſearch her with his iudgements: yea farther turning our eies to looke vpon Ieſus Chriſt, whom wee haue *pierced* with our ſinnes, that ſo wee may bee moued *to lament ouer him* with godly ſorrow: teſtifying this our ſorrow by our humble and vnfained confeſſion before the Lord, as *Dauid* did in that caſe of numbring the people: finally, ioyning euer with this confeſſion feruent ſuit for pardon, as in another caſe, wee find the ſame *Prophet*, like a condemned priſoner ſupplicating with ſtrong cries vnto his Iudge, *Pſal.* 51. And ſecondly, in reſpect of the time to come, let vs farther trie our eſtate by conſidering how wee, vpon ſuch ſorrow, are brought to a more earneſt *ſtrife* againſt ſinne, as well by ſhunning heedfully, and flying ſpeedily (as honeſt *Ioſeph* did) the lewd allurements & prouocations vnto ſin, eſpecially learning wiſedom, of the burnt child, to dread that fire wherewith we haue beene already ſcorched; as alſo with holy *Dauid*, by earneſt praier for ſtrength

Lamen. 3.40.

Zach.12. 10.

2 Sam.24. 10.

Gen.39.12

ſtrength of grace to haue our hearts firſt *purged and renewed*, and after *enlarged* to run the waies of Gods commandements: and finally with the ſame Prophet, *hiding Gods promiſes in our hearts, that we may bee kept* thereby heereafter *from ſinning againſt the Lord.* Loe thus alſo may we make triall of our repentance, whether it be a gate and way of life: As *firſt*, by calling to minde our entrance, not without *ſtooping* low, and *ſtripping* of our ſelues: ſo *ſecondly*, by conſidering how wee walke, both *ſorrowing*, for what wee doe amiſſe, and *ſtriuing* ſtill with an encreaſe of godly care to ſinne no more.

Pſal. 51. 10
Pſal. 119. 32.
Pſa. 119. 11.

30 To proceede, *thirdly*, for *obedience*, a ſure gate, if it be ſincere, and a certaine way to life: ſince many profeſſe obedience to the Lord, who yet like to ſorry ſeruants be not oftentimes ſuch as they ſhould be, for their maſters credit, or perhaps doe but ſerue themſelues in the beſt ſeruice, which they ſeeme to goe about. Therefore heerein alſo is our triall needfull, if wee would with comfort expect the reward of good ſeruants, which is *to enter into our*

Mat. 25. 21

maſters

maſters ioy. Firſt, by conſidering how we haue entred within this gate and ſuffered our eare to bee *nailed* to the Lords dore. And whether our entrance haue beene right, wee may finde by theſe two markes: namely, *firſt*, if wee haue taken *direction* from God touching this gate: and *ſecondly*, if wee haue entred thereat with right aime, and *reſolution* to pleaſe the Lord. Exod.21.6

For *firſt*, if the gate whereinto wee be entred be right, it is that which God hath ſet vp and preſcribed to vs in his word. Concerning which is that, *Deut. 6.25. This ſhall be our righteouſneſſe before the Lord our God, if we take heed to keepe all theſe commandements as he hath commanded vs. All*, and *as*, hee hath commanded, loe theſe are the bounds of our obedience ſet by God; and as it were the poſts of this gate, with *Dauid, to haue reſpect*, not *to* ſome but *all Gods commandements*; alwaies remembring that of *S. Iames*, how *hee that commanded one of them, commanded all*, and that for the maner, as he hath cõmanded either in the law or in the Goſpel. Which who ſo hath not reſolued to make the rule

כל כאשר

Pſal.119.6.

Iam.2.11.

rule of his whole life, in willing obedience ſubmitting himſelfe in all things to Gods holy will, hee may feare that he hath not entred in at this gate. As may he no leſſe (to touch alſo the ſecond point of this triall) who hath not hereto yeelded without by-reſpects, in a right aime and ſincere intent, to bee pleaſing to the Lord. For that is the very end of our redemption, as *Zachary* teacheth in his ſong *that being deliuered from all our ſpirituall enemies, we ſhould ſerue him without feare, all the daies of our life in righteouſneſſe and true holineſſe.* Wherefore heerein let our triall be that we may haue comfort in our obedience, whether of our entrance into the Lords ſeruice, we be able to ſay as *S. Paul* with thankes to God, of the beleeuing *Romans*, that *once wee were the ſeruants of ſinne, but now wee haue obeied from the heart vnto the forme,* (or print) *of doctrine into which we were deliuered vp:* as alſo touching our reſolutiõ and aime heerein, as the ſame *Apoſtle* of his own faithfull labours in the great worke of the Lord, that *the loue of Chriſt conſtraineth vs, becauſe wee thus iudge, that*

Luk. 1. 74, 75.

Rom. 6. 17. (ἐκ τύπου)

2. Cor. 5. 14, 15.

that if one be dead for all, then were all dead: and he died for all, that they which liue, ſhould not hencefoorth liue vnto themſelues, but vnto him who died for them and roſe againe.

But farther *ſecondly*, for our walking in this path, wherein our obedience may chiefly be diſcerned, let vs make our trial by conſidering in all our courſes, firſt, how we *keepe ſtill* in that right way: ſecondly, how we *goe on forward* in the ſame. For firſt, howſoeuer, I grant, through weakeneſſe in our footing, we may ſtumble and ſlip aſide ſometimes out of this narrow path, and yet by returning eftſoones into the other path of true repentance, may thereout recouer our ſelues, and regaine our way: yet if we will be ſo bold and wilfull, as wittingly and willingly to let our mouthes ſweare vainely, or (ſo it be for our aduantage) to lie and ſpeake falſely, our hands to deale deceitfully, or our feete any way to expatiate and breake beyond thoſe bounds and liſts, which God hath ſet for our obedience: it cannot be imagined but that as we loſe our way, ſo we ſhall alſo withall looſe

our

our comfort. At the conſideration whereof, how may many tremble, who hauing for a while made forward ſhew of entrance into the obedience and ſeruice of the Lord, may finde themſelues relapſed, and like water once made hot, growne the colder for their firſt heate; in ſomuch that they are now ſo farre from walking themſelues *preciſely*, as *S. Paul* requireth; that *Iſmael-like*, or as *Michal*, they are ready, ſooner then any other, preſently to mocke at any heire of promiſe, that they ſee walking in holineſſe, and ſignifying the ioy of his heart in the ſeruice of the Lord. From which fearefull fall to preſerue all them who walke with a true heart, though weakely, in this path, we haue the Apoſtles cohortation for our encouragement and direction, *Heb.* 12. 13. *To lift vp our weake knees, and to make ſtraight ſteps vnto our feet, leſt that which is halting be turned out of the way:* ſuch muſt our care bee to keepe our feet from *ſtraying*, and no leſſe (to paſſe vnto the ſecond note) without *ſtaying* to goe forward. For why? this is that, which, in *S. Peter*, is required, that we ſhould

Ephe. 5. 15 ἀκριβῶς, Gen. 21. 9. 2. Sam. 6. 20.

1. Pet. 3. 18

ſhould *grow in grace*, walking, as the *Iſraelites* towards *Zion*, *from ſtrength to ſtrength*; *forgetting that which is behind, and endeauouring our ſelues vnto that which is before, and following hard towards the marke*; that our way may be approued, to be that way of the righteous, which *Solomon* compareth to *the light ſhining more and more* from the dawning *vnto the perfect day*. Of which proceeding we haue the more neede to take ſpeciall care, ſince in this way, not to go forward, is to goe backward: not to grow better, is vndoubtedly to waxe worſe; our nature in regard of ſpirituall motion being like a Boat floting in a ſtreame, which if it bee not by force of oares continually rowed vpward, will of it ſelfe neceſſarilie be caried downward. Wherefore, heerein, to the end that wee may bee aſſured of bleſſedneſſe, let our triall be to find our ſelues to walke in this perfect path of *obedience*; as firſt, by our *direction* taken from God, and *reſolution* onely for God, in our entrance: ſo ſecondly, for our continuance, by our *keeping* ſtill therein without turning backe or ſtraying

Pſal. 84. 7.
Phil. 3. 14.
Prou. 4. 18.

ing, and by *proceeding* forward without ſtanding at a ſtay; ſo haue we alſo the triall of the third way, and gate, our ſincere *obedience.*

31 There remaineth the *fourth* and laſt, *viz:* our *Patience,* of which as Chriſtians *ſtand in* continuall *neede,* the way to heauen being thorny (as before was ſhewed) and beſet with troubles: ſo it is needfull for them to make triall, what their patience is, or whether that which happily they make ſhew of, bee Chriſtian patience, and not ſenſeleſſe blockiſhneſſe. As they may, *firſt,* for the entrance, by conſidering how it hath bin wrought in them, firſt, by learning that hard leſſon, to *deny,* not their ſins, or ſubſtance onely, but euen *themſelues,* their own wiſdome & will: and ſecondly, by entertaining *perſwaſion of the loue,* and good will *of God* their father towards them, in Chriſt Ieſus. For firſt, til men haue learned to deny themſelues, their owne wiſdome, and carnal will, what maruell if they be angry and impatient (as *Ionah* was for his gourd) at euery thing that commeth ouerthwart them, whether it bee a croſſe from

Heb. 10. 36.

Mat. 16. 24.

Iona. 4. 9.

from God, or wrong (as they conceiue it) offered by men; neither can it bee imagined, that with patient meekenesse any should take vp the crosse, vntil they haue learned to sacrifice their will to God, with that submission of our blessed Sauiour, *Father, not my will but thine be done.* Howbeit, neither may any hope to come hereunto, vntill they become (which is the second point for triall) perswaded of Gods good will towards them in Iesus Christ; by whose power and wisdome, whiles they know that all things are disposed, and nothing befalling them without his appointment they rest withal assured out of this perswasion of Gods loue, that al things shal *work together for their good.* The consideration whereof cannot but worke them vnto patience, that if it please God, why should it not please the also? since God, who loueth them, knoweth better then themselues, what is for their good. And therefore in all our sufferings, either for Christ, or with him, this must be the triall of our patience, by considering whether the ground thereof bee faith and obedience, our being assured

Luk. 22. 42

Rom. 8. 28.

of Gods loue in Chriſt, and hauing learned thereupon to deny our ſelues.

And now, for the *other* triall of continuance, if we would ſee, whether we
Luk.21.19 *poſſeſſe our ſoules* by true patience, let vs obſerue firſt, the *ſtrength* ſupporting, and ſecondly, the *hope* encouraging thereunto. For firſt, if our patience be Chriſtian, and from aboue, it is ſupported by the
Zach.12. 10. Rom.8.26. *ſpirit of grace and praier, helping our infirmities*, and teaching vs, as *S. Iames* counſelleth, when at any time
Iam.1.5. *we lacke wiſdome, to aske it of God, who reprocheth no man*, that ſo our patience by ſtrength and counſell receiued from heauen, may haue in vs *her perfect working*. And ſecondly, for the expectation, encouraging vs to hold out with comfort and reioicing, amidſt all ſufferings, of what leſſe thing may it bee, then of the kingdome of heauen, the crown of glory? Whereof when once *S. Paul* had but a glimpſe by the eie of faith, you know how hee preferreth it in his ac-
Rom.8.18. count aboue *all the ſufferings of this life*; grounding thereon the courage of a Chriſtian, amidſt the greateſt troubles; For, *Therefore*, ſaith he, *we faint not*,

not, but though our outward man periſh, yet the inward man is renewed daily. For our light affliction, which is but for a moment, cauſeth vnto vs a farre more excellent, & an eternal weight of glory. While we looke not on the things that are ſeene, but on the things which are not ſeene; for the things which are ſeen are tẽporal, but the things which are not ſeen are eternal. 2. Cor. 4. 16. Verſe 17. Verſ. 18.

So that if *Iaacob*, ſeruing ſeuen yeeres for *Rahel*, vnder ſo hard a maſter as *Laban*, thought it but a ſhort and eaſie apprentiſhip, *becauſe he loued her*; how much more ought euery true *Iſraelite*, that loueth the Lord Ieſus, to ſerue with patience, the yeeres of his appointed warfare, hauing an eie, vnto ſo great *a recompence of reward*? Wherefore thus alſo let our triall be touching this fourth and laſt particular of *patience*, by conſidering: as firſt, how it hath beene wrought in vs, by *perſwaſion* of Gods loue, and the *deniall* of our ſelues: ſo ſecondly, how it is continued, by the *ſupport* of the ſpirit of praier, and *expectation* of future glory. Gen. 29. 20. Heb. 11. 26.

And now, for concluſion of this firſt vſe, (enlarged as you ſee for our *direction*,

ction, with hope of profit) let mee beſeech you in the bowels, and by the tender mercies of Ieſus Chriſt, that ſince this is a buſineſſe, which may well bee tearmed the *Maine chance*, and all things elſe, in compariſon, but trifles: you would, as *S. Peter* wiſheth, *giue all diligence thereunto, that you may make your calling and election ſure*; and purchaſe this aſſured cõfort to your ſoules againſt the houre of death (which none of vs know how ſoone it may ſeize vpon vs) that you haue entred, and are walking in the way of life; the ſeuerall paths whereof, ſeeing we haue had amply and ſeuerally deſcribed, what remaineth but that, as *Dauid*, we *conſider our owne waies, and examine our hearts* each of vs *vpon our beds*, as wee haue beene directed?

2. Pet. 1. 10.

Pſa. 119. 59.
Pſal. 4. 4.

32 Now becauſe vpon examination, it is much to bee feared, that many will be found out of this way, and of thoſe the greateſt part not caring euer to ſet foot therein; in the next place it ſhall be needfull to inferre from the Doctrine before deliuered, our ſecond vſe of *terror* and commination, vnto ſuch,

ſuch, who, if they will deale vnpartially with their owne ſoules, cannot but find themſelues wanderers in the broad way heereto oppoſite, and therefore in the eſtate and expectation of vnauoidable deſtruction; vnleſſe, being warned of the danger of Gods diſpleaſure, they reſolue to endure the difficulty of this ſtrait gate, and way, that they may enioy his fauour,

For, howſoeuer ſuch many times, as *Moſes* warneth, promiſe to themſelues *peace*; their owne hearts, like *Ahabs* flattering Chaplaines being ready to ſooth them in their madneſſe, and to bid them not to feare, but *goe on and proſper*: yet if *Balaam*, though a corrupt Prophet, durſt not take vpon him *to curſe where the Lord had not curſed*, how may any ſeruant of Chriſt, that hath obtained mercy of the Lord to be faithfull, preſume to pronounce a bleſſing, where the Lord hath not bleſſed? but rather with the *Prophet* in the name of the Lord deny all *peace vnto the wicked*; anſwering him, as *Iehu* did *Iehoram, what peace? whiles the whoredomes of* their *mother*, that *Iezabel* of

Deut. 29. 19.
1. King. 22. 12.
Num. 23. 8
Iſa 57. 21.
2. King. 9. 22.

ſinfull nature, *and her witchcrafts, are yet in great number*? For alas, what ſhall I, or what can I ſay vnto thee? I know thou wouldeſt gladly heare of peace, and haue thoſe bleſſings as from mount *Gerizim* pronounced on thee, that for all this, *God is mercifull*: and *Chriſt Ieſus came into the world to ſaue ſinners: and at what time ſoeuer a ſinner ſhall repent, &c.* Yea, it may be thou iudgeſt it vnbeſeeming the miniſters of the Goſpell, to beate men downe by the terrors of the Law, and not rather apply the ſweet comforts of the Goſpell to raiſe them vp with the hope of life.

Deu. 27. 12

33 The hope of life? ſurely it is our only aime, & the trauel of our ſoules, ſo to faſhion the new creature in you, that you may aboũd in that bleſſed hope. But what? would you haue vs to deceiue you? and that that *lying ſpirit* by our mouthes ſhould bid you goe on and proſper in your wickedneſſe? or would not your owne heart in that caſe, as *Micah*, diſcouer and iuſtly reproue vs? or thinke you it is in our power to make wider or ſtraiter the gate of heauen,

1 King. 22 23.

heauen, at our pleasure? surely, it is not we, but our God and yours, who hath measured these gates and pointed out these narrow waies to life, in his eternall word of truth; neither is it our part to determine iudicially of any mans euerlasting estate; that power we willingly leaue to your owne consciences, rightly informed by the word of truth, vnder God the iudge of all, who is *greater then our hearts, and knoweth all things*. Our only office by God assigned, is (as our names of *Watchmen*, *Shepheards*, & the like import) to stand in the waies, and, as our selues haue learned from the word, to giue direction to our fellow Trauellers, how they may *guide their feet in the way of peace*. And would you take it wel in a iourny, hauing lost your way, to bee told that you are right and may goe forward, boldly? *Ioseph*, when he missed of his Brethren in *Shechem*, and was wandring in the field, was found of a man, by whom he was directed to follow them to *Dothan*; and shall wee, when the spouse of Christ, seeking her welbeloued, and her brethren, commeth for

1. Ioh. 3. 20.

Eze. 3. 17. Iere. 3. 15.

Luk. 1 79.

Gen. 37. 16

Cant.1.17. direction to the *Tents of vs Shepheards*, turne her out of the way, and (as *Eliſha* did the blinded *Aramites*) leade her to
2.Kin.6.19 *Samaria* in ſtead of *Dothan*? we take it for granted, that know and teach men what they ought to doe, that when you
Eze.33.31. come vnto vs, *as the people vſeth to come, and ſit before vs to heare our words*, your
Ier.42.3. deſire is to vnderſtand from God by vs, *the way wherein you may walke, and the thing that you may doe*: remembring,
Verſ.5. that *the Lord is a witneſſe of truth and faith betweene vs*: God forbid then, that
1.Sam.12. 23. either we ſhould *ſinne againſt the Lord ceaſing to pray for you, and to ſhew you the good and right way*: or that you, like
Ier.42.20. thoſe in *Ieremy*, ſhould be found to *diſſemble in your hearts*, hauing reſolued
Iere.43.2. with your ſelues before hand to goe downe to *Ægypt*; much leſſe to *giue the lie* to Gods ſeruants, when they ſhal aduiſe you in the Lords name to the contrary, which is in effect, to ſay vnto
Iob 21.14, the Almighty, *depart from vs for wee deſire not the knowledge of thy waies*. Nay,
Luk.7.30. ſo farre bee it from you, *deſpiſing the counſell of God againſt your ſelues*, to fall out with the watchman, who in loue

loue vnto your ſoules, and care to deliuer his owne, maketh you to heare that voice, *This is the way, walke ye in it when you turne to the right hand or to the left*; or to account him *your enemie for telling you the truth*; That you rather ſhew your ſelues to be of *Dauids* ſpirit, who receiuing counſell from God by a woman, *bleſſed the Lord, the counſell, and the counſeller*, that cauſed him to deſiſt from his vnaduiſed and vnwarrantable courſe. But if any one ſhall ſo pleaſe himſelfe in the opinion of his owne wiſdome, as to refuſe by God, to be made *wiſe for himſelfe*, and ſhall mocke and rage at him, who carefully ſeeketh to make him ſee the danger of his error, that he may returne; let ſuch a ſcorner learne his doome from *Solomon*, that *he alone ſhall ſuffer:* and taking the guilt of his *blood vpon his owne head*, ſhall leaue this comfort vnto the *Watchman*, that by giuing faithfull counſell hee hath *deliuered his owne ſoule.*

Eſa.30.21. Gal.4.16. 1.Sma.25.32. Pro.9.12. Ezek.19.

Wherefore I beſeech, and charge thee, whoſoeuer thou art, that wilt eſcape the terrour of the laſt, and dreadfull

full day of Chriſt, doe not ſooth thy ſelfe with ſenſeleſſe, and vnreaſonable preſumptions, looking for a bleſſed end of an accurſed life, becauſe, *God is mercifull*: and hath ſent his ſonne *to ſaue ſinners*: and, made promiſe of pardon, *whenſoeuer a ſinner ſhall repent*: for, what warrant haue we to extend Gods *Mercy*, though vnlimitable in it ſelfe, beyond the bounds which he hath ſet in his word? wherein hee hath vtterlie excluded from mercy, all that ſinne *preſumptuouſly*, and *of malitious wickedneſſe*. Or what comfort canſt thou haue in this, that it is not impoſſible for God to ſaue, whiles by impenitency, thou makeſt it impoſſible for thee to bee ſaued? And howſoeuer it be *a true ſaying, and worthy of all men to be receiued, that Ieſus Chriſt came into the world to ſaue ſinners*; yet what canſt thou claime therein, who by vnbeleefe *makeſt God a lyer*, & accounting the ſonne of God no better worth then *to bee trod vnder* thine vnhallowed *feet*, *iudgeſt thy ſelfe vnworthy of euerlaſting life*. Finally, howſoeuer mercy bee neuer denied to any, that ſeriouſly and heartily repen-

Deut. 29. 20.
Pſal. 59. 5
1 Tim. 1. 15.
1 Ioh. 5. 10
Heb. 10. 29
Act 13. 46

teth,

teth, yet, ſeeing God who ſheweth mercy to euery ſinner that repēteth, vouchſafeth not repentance to euery one that ſinneth; what madneſſe is it for men to preſume, not onely of mercie, when they repent, but alſo of repentance when they liſt? or how can hee ſay, that euer hee ſhall enter into life, who by ſtaying longer maketh his entrance euery day harder? or that onely with a Lord haue mercy, at the laſt breath, he ſhall leape into the gate of life, when hee hath all his daies, and with all his might, runne deſperately in the waies of death? what though one poore malefactor, were receiued to mercy *on the Croſſe*, whoſe faith miraculouſly ſhone, when, together with the ſunne of righteouſneſſe, the whole Church was in the Eclipſe? how vnſafe a courſe were it for any wretched ſoule, rather to preſume vpon this one example, which God hath extraordinarily giuen leſt any ſhould deſpaire, then to bee afraid, conſidering there are no more recorded, leſt any man ſhould preſume? Luk. 23. 43

34 Wherefore rather, to auoid the wrath

wrath of God and rage of all his creatures (which as his hoſts ſerue him in his warre againſt his rebellious enemies) and amongſt the reſt, the fury of a guilty conſcience, which as Gods ſecretarie, is readie to write, thy *Mene Tekel*; and to put thee euer in mind that thy *iudgement long agone is paſt, and thy damnation ſleepeth not*, but happily *this night* may ſurpriſe thee ſleeping, and the Deuils, Gods Executioners ſeize vpon thy fooliſh ſoule, as was threatned to the rich *Epicure* in the parable, when hee propheſied to himſelfe of long life and good fare. How much better will it be, taking theſe things to heart, to liſten to the *admonition*, or counſell of ſtriuing to enter, which, being mainely intended by our Sauiour, commeth now to be vrged, as the *third* vſe of the doctrine propoſed.

Dan. 5. 25.

2 Pet. 2. 3.

Luk. 12. 20

To enforce which *Admonition* vpon vs, let vs take in here and conſider our Sauiours reaſon, in the later part of the text, drawn from the danger of excluſion, to ſo many as doe not ſtriue to enter; for, *Many, I ſay to you* (ſo doth hee auouch it on his word, that we may giue

giue the more credite thereunto) *ſhall ſeeke* (or enquire) *to enter* in, viz: into heauen; who for want of earneſt ſtriuing *ſhall not bee able.* So would all gladly goe to heauen, if wiſhing or willing would bring them thither; but to take paines for it they are loath, and therefore wiſh in vaine; like *Solomons* ſluggard, *who luſteth but his ſoule hath nought*, becauſe hee refuſeth to put his hands to worke: ſo fareth it with the ſpirituall ſluggard, who is ready to wiſh with *Balaam to die the death of the righteous*, but doth no more then hee regard to liue their life. Yea how manie are there, that with *Iames* & *Iohn* vainely deſire to ſit on *either hand of Chriſt*, and to weare the crowne, who yet are loath to pledge him in his cup, or to take vp his croſſe? but oh, that ſuch as profeſſe they haue hope in Chriſt, would ſo endeauour to be holy, as they affect eagerlie to bee happy! for then ſurely they ſhould bee both holie and happie. And did they ſo ſtriue for grace, as they wiſh for glory; then ſhould grace end in them with glory, and as here they liue the

Prou.13.4

Numb.23.10.

Mar.10.37

the liues, ſo ſhould they after poſſeſſe the ioyes of Saints in heauen. But for this cauſe doe men come ſhort of that happineſſe they would attaine vnto, becauſe either at all they *ſeeke not:* or certainely they *ſtriue not*, to enter in, as here our Sauiour counſelleth, at the ſtrait gate.

35 For if wee marke well the humors of the world, firſt, yee ſhall ſee that ſome *ſeeke not* at all to enter, but running a moſt licentious and vngodly race, as if they had *made a couenant*
Iſai. 28. 15. *with death, and with hell were at agreement*, or rather, as if they cared not for either heauen or hell, God or Diuell, yet are ready in an helliſh brauery to belch out that damned poiſon, drawne by the Atheiſtical Spider, from the moſt fragrant flower of Gods eternall Predeſtination, wherout the Chriſtian Bee doth ſucke her ſweeteſt hony; that *liue "as they liſt, and doe what they pleaſe, yet "if they bee elected vnto life they ſhall be "ſaued: when as on the contrary, if God "haue reiected them, they cannot do with- "all, the fault is not in them if they be "condemned.* Yes doubtleſſe (to anſwere

ſwere thee who euer thou be that thus openeſt thy mouth blaſphemouſly againſt heauen,) if thou be condemned, thine own conſcience will one day tell thee, that the fault was wholy and altogether in thine owne ſelfe, that being left vnto thy ſelfe, haſt moſt iuſtly demerited, by thine owne wickednesſe the iudgement of eternall condemnation; neuer entertaining ſo much as a deſire of grace, that thou mighteſt bee ſaued. But mighteſt thou not as abſurdly reaſon, that becauſe God hath determined how long euery mā ſhal liue, and *numbred his daies*, therefore it is no matter whether men eate or drinke to prolong life, ſince til God hath appointed they cannot die? or ſhould not hee be accounted a murderer of himſelfe, who, ſo reaſoning, would abſtain therfore frō food; ſeeing God who hath appointed the time hath appointed no leſſe the means of preſeruing life? & ſhalt not thou deſerue to bee held a murderer of thine own ſoule & body, in a worſe maner, who, thus reaſoning from Gods determination in his moſt ſecret counſell touching thine eternall eſtate, ſhalt there-

Iob. 14. 5.

therefore neglect all care of the holie meanes which God in this reuealed will of his (which onely *belongeth to thee* to looke after) hath preſcribed to all who would attaine to that bleſſednesse, whereto hee hath fore-appointed them; as if thou wouldeſt haue heauen drop into thy mouth without thy ſeeking of it?

Deut. 29. 29.

But (to leaue ſuch miſcreants, not worthy farther mentioning, who deſperately profeſſe themſelues not once to ſeeke entrance into heauen) in the ſecond place how many are there, euen of profeſſed ſeekers, who yet, alas, for *want of ſtriuing*, ſhall not bee able to enter? witneſſe for proofe hereof, beſides the text in hand, three other pregnant teſtimonies from the ſame our Sauiours mouth; The firſt, *Matth.* 7. 21. *Not euery one, that ſaith vnto me: Lord, Lord, ſhal enter into the kingdom of heauen, but he that doth the will of my Father which is in heauen.* Yea, ſaith he, *many ſhall ſay to mee, in that day, Lord, Lord, haue not wee by thy name propheſied, and by thy name caſt out Deuils? and done many great works thorough thy name? &*

then

then will I profesſe vnto them, I neuer knew you; depart from mee yee workers of iniquity. Paralel wherto is the ſecond place, in the wordes immediately following vpon our text, as an expoſition and confirmation thereof; *when the goodman of the houſe is riſen vp, and hath ſhut the dore, and ye beginne to ſtand without, and to knocke, ſaying: Lord, Lord, open vnto vs, and he ſhall anſwere, and ſay vnto you, I know you not whence you are.* Then, loe what pleading of old acquaintance, (not as if after death before Gods Tribunall there ſhall be any ſuch parley, but to note what it is that many in this life relie vpon, hoping thereby to bee let into heauen when they die, euen a bare profeſſion of Religion) for, *then ſhall yee beginne to ſay, we haue eaten and drunke in thy preſence,* that is, *haue beene partakers of thy ſacrifices,* and ſacraments, *and thou haſt taught in our ſtreetes,* as if they ſhould ſay, wee haue beene diligent commers to heare ſermons, & yet neither is this enough, for, notwithſtanding, *hee ſhall ſay, I tell you, I know you not from whence you are; depart, from me all yee workers* Ver. 25.

of iniquity. The third proofe, conſonant in meaning to the two former, is taken from the *the Parable of the fiue fooliſh Virgines, Math.* 25. Who, becauſe they had *Lampes* of an outward profeſſion, though they had no wiſe care to prouide themſelues of *oile in their veſſels*, are noted to haue *gone forth to meet the Bridegroome*, thereby ſhewing deſire, and expectation of his comming, as alſo, no leſſe then the wiſer fiue, *to haue* Verſe 5. *ſlumbred and ſlept, whiles he tarried*, that is, to haue reſted ſecure of entrance in with him, whenſoeuer he ſhould come; and yet, ſeeking too late to enter, were moſt miſerably diſappointed, and ſhut Verſe 12. out, with *I know you not*. All theſe ſeruing to teach vs thus much, that it is not euery crying, Lord, Lord, not euery calling, though with earneſtneſſe (as men often on their death bed ſeeme to doe) on the name of God: no, nor yet preaching, or working miracles in the name of Chriſt: nor yet comming to eate and drinke yearely, (as the Iewes did in the *Paſſeouer*) (Exod. 12.) or if it were monthly to receiue the holy Sacrament at the Table of Chriſt: or weekely

ly, or dailie to repaire to the Church to heare the word of Christ: not any, or all of these, nor yet lampes of outward temporary profession, touching our hope and expectation of the comming of Christ, that will serue our turnes, to admit vs with Christ into his kingdom. No, for though wee thus seeke (which is more then many doe) and hereupon conceiue some hope of happinesse, yet this is not enough; such hope, if there bee no more, will but deceiue vs, except wee shall labour to supply what is wanting, which in those places we may find added in the reasons of exclusion; viz: first to leaue to be *workers of iniquity*: & secondly to labour to *doe our Fathers will, which is in heauen*: and thirdly to get with the wise Virgines *oile in our vessels*, that is true grace in our hearts, which alone is able to nourish, and keepe in, the lampes of our profession, vntill the Bridegroomes appearãce. The endeauor wherof, what is it in effect? but that earnest strife, which our Sauiour exhorteth vnto, *to enter in at the strait gate*, and walke in the narrow way; so distastfull to flesh

and blood, that moſt had rather quite forgoe the hope of ſaluation, then enter and walke in it: and yet, as our Sauiour maketh the compariſon, *Marke* 9.43.&c. that it is *better to goe maimed, halt, or with one eye, to heauen, then hauing euery limme and member ſound, to bee throwne headlong into hell:* So may wee boldly ſay, that it is farre better, though crouching with broken ſhoulder-bones, and ſtript naked of all garments ſpotted with the fleſh, to enter in at this ſtrait gate to heauen, then with the multitude, who prefer earth to heauen, and the enioying of the pleaſure of ſinne for a ſeaſon to the fruition of euerlaſting ioyes, to wander, without this gate, in the darke wayes of death.

36 Howbeit, euen heere wee had neede to be warned of Satans ſubtilty; who becauſe our Sauiour hath counſelled to enter, and walke in *the ſtrait gate, and narrow way*, hath (according to his Apiſh, and crafty cuſtome) to the end he might miſlead men, deuiſed and ſet foorth certaine gates and waies, which carry ſhew of ſtraitneſſe. Such as

as there are many (after the Heatheniſh and Idolatrous guiſe) in the *Popiſh* pretended high way to heauen; as, their vowes of voluntary pouerty, perpetuall chaſtity, and regular obedience, their ſet times of faſting, ſhrift, barefoot pilgrimages, whippings of themſelues, and other penances (to which the *Rhemiſts*, vpon this text, referre vs;) all which, howſoeuer they make a ſhew of ſtraitneſſe to ſuch poore vnderlings, as are not able to releeue themſelues by diſpenſation, yet, as many waies, ſeeming ſtrait, may be pathes of the broad way leading to death (which the Papiſts themſelues cannot deny, vnleſſe they will make that a way to heauen, wherein the Prieſts of *Baal* trode, which yet may ſeeme as ſtrait to fleſh and blood, as any way of theirs, when *they cutte themſelues*, and that (ſaith the ſpirit) *as their manner was, with kniues and launcers, till the blond guſhed out*) ſo, that ſuch, and no better, theſe wayes of Popery be indeed, howſoeuer magnified, as th'only ſtate of perfection, may appeare by theſe two reaſons: *Firſt*, becauſe they be none other, then ſuch 1 Kin. 18. 28.

as are taxed by Th'apoſtle, *Coloſ.* 2.21. for *Will-worſhip*, conſiſting in *beggarly traditions*, ſuch *as touch not, taſte not, handle not, &c. which all periſh with the vſing, and are after the commandements and doctrines of men*, neuer preſcribed by Ieſus Chriſt: and ſecondly, becauſe they bring not vnto Chriſt, *the end of the law*, and *aime of obedience*; but contrarywiſe, as *Ieroboam ſet vp Calues in Dan and Bethel*, to keepe the ten tribes from going to worſhip God at *Ieruſalem*, ſo are theſe by Satan erected, as falſe gates, to make men to repoſe confidence in their owne meritorious perfections, and ſupererrogations, and not in Chriſt.

Verſ. 22.

Rom. 10. 4
Eph. 4. 20.

1 Kin. 12. 28.

Seeing therefore, euery gate & way, which maketh ſhew of ſtraitneſſe, is not that ſtraite gate, and narrow way, of which our Sauiour ſpeaketh, vnto the agony and ſtrife here required, muſt be added that counſell, which the Lord in *Ieremy* doth giue his people, *to ſtand in the wayes and behold, and aske among the old waies* (as ſome with warrant frō the originall, and neceſſity of truth, do render, ſince there be many old wayes, that

Ier. 6. 16.

לנתיבות עולם

Trem.

that are not good) *which is the good way, and to walke therein, that wee may finde rest for our soules.* For so doth a two-fold care lie vpon vs; the *first* to labour to finde out which is the good gate, & way; wherewith God if wee will submit our selues, and looke to be taught of him, will acquaint vs by these two certaine and infallible markes, viz: first if it be prescribed by Christ, the truth: secondly, if it lead vs to Christ, our life: as the pathes before discouered are and doe, which being found out, our second care ought to be, putting away all delaies (which in this case aboue all other, are most dangerous) to striue for entrance, and being entred, to walk on with *Abraham*, and the rest, (*by faith made children and blessed with faithfull Abraham*) who, *confessing that they were strangers and pilgrimes on earth, declared plainely thereby that they sought a Countrie*; not that whence they came, but a better, that is an heauenly; *of whome therefore God* (saith the Apostle) *was not ashamed to bee called their God, for hee hath prepared for them a City.* A follower of whose footsteps, and a guide

(Ezec. 20. 18.)

(Gal 3. 9.) Heb. 11. 13

Ver. 16.

to ours, was that famous Trauailer, the bleſſed Apoſtle himſelfe, the pen-man of that their praiſe; who hauing wandred long before hee came to ſee the way, yet hauing found it, and being entred, how did he (as is noted of *Iacob*, after he had paſſed thorough *Bethel*, that gate of heauen) *lift vp his feet*, and make haſt vnto that land *of the children of the eaſt*; vpon whome the Prophet promiſeth that *ſunne of righteouſneſſe to ariſe, and health vnder his winges*: witneſſe his owne wordes, wherein he profeſſeth his reſolution in his trauaile, *Philip.* 3.13. & ſo forwards: *Brethren, I account not my ſelfe that I haue attained to it*; he meaneth to that full comprehenſion of Chriſt or perfection of grace which hee ought to labour after. (And if not Saint *Paul*, then who may, Phariſaically thinke himſelfe perfect, and as the Angel of *Laodicea wanting nothing, but one thing*, ſaith he, *I doe*: one thing indeed that *one neceſſary thing*, in compariſon whereof, like *Mary*, hee minded nothing elſe; *forgetting that which is behind, & endeauouring vnto that which is before*, I fol-

Gen. 29. 1

Malach. 4.2.

(Reu. 3. 17.)

Luk. 10. 42

I follow hard (or preſſe with an eager purſuit, (ſo doth the word emphatically import) *after the marke*, or by leuelling at the marke, *for* (or vnto, that is, to attaine vnto) *that high price of the calling of God in Ieſus Chriſt*: being that which *Peter* calleth an *immarceſſible garland*, or crowne of glory. Vpon which worthy preſident, let me inferre by way of counſell to vs all, the Apoſtles owne concluſion: *let vs therefore, as many as bee perfect, bee thus minded*: And as for thoſe who yet are otherwiſe minded, let our praier be, that God if they belong to him, would in his appointed time, *reueale the ſame vnto thē*. In the meane time, let vs all, *in that whereunto wee are come*, according to the meaſure of grace receiued, *proceede by one* and the ſame *rule*, and line, *minding the ſame thing* by the direction & conduct of Gods word and ſpirite; as the Iſraelites by the leading of the *pillar* towards *Canaan*, or the wiſe men vnto Chriſt by the guidance of the *ſtar*; yea farther, let our promiſe be, & praier alſo, with that man after Gods own heart, that wee may *run*, not creepe nor goe,

διώκω κατὰ σκοπὸν εἰς τὸ βραβεῖον. (1. Pet. 5. 4.)

Phil. 3. 15.

Verſe 16.

τῷ αὐτῷ κανόνι.

Exod. 13 21.

Mat. 2 9.

Pſal. 119. 32.

goe, but runne *the waies of God, when he ſhall enlarge our hearts.* For ſurely in this courſe onely may ambitious ſtrife
Ioh. 20. 4. ſeeme commendable, when, as *Peter* and *Iohn*, ranne both together vnto the ſepulchre; ſo we runne with contention to ſeeke our Sauiour, ſtriuing, as they did, each to outrunne the other, to ſurpaſſe not only others, but alſo our ſelues, not in greatneſſe, but in goodneſſe, growing ſtill in grace as we doe in age.

In which race, ſo to runne that wee may obtaine, we are notably directed, and encouraged, by that cloude of witneſſes, which is to vs, as that pillar of cloude was to the *Iſraelites*, vnder the ſtandard of that Lion of *Iudah*, our moſt victorious leader. *Heb.* 12. 1, 2. *Wherefore, ſeeing that we are compaſſed with ſo great a cloud of witneſſes, let vs alſo caſt away euery thing that preſſeth downe, and the ſinne that hangeth ſo faſt on, and let vs runne with patience the race that is ſet before vs, looking vnto Ieſus, that Chiefetaine and perfecter of our faith; who for the ioy that was ſet before him, endured the croſſe, and deſpiſed the ſhame, and is ſet*

ſet at the right hand of the throne of God; whom, if we be truely wiſe, we will bee ready to follow, though it bee to *Golgotha*, with *Simon* bearing the croſſe; Mat.27.32
that with him from mount *Oliuet* wee Luk.24.50
may aſcend to heauen, and bee made partakers of his crowne; and if, as *Iaacob* (though not without ſweating and paines) wee, ſhall wreſtle with Chriſt vntill the euening, *not letting him goe vntill he bleſſe vs*, doubtleſſe, as hee did, Gen.32.26
ſo ſhall wee preuaile with God; and howſoeuer wee depart limping, to ſhew that we haue buckled with our better, yet we ſhal carry away the bleſſing, and *Iſrael* ſhall be our name.

37 Of which our preuailing with God, which may aſſure vs that we ſhall alſo preuaile with men (to come to our *fourth* and laſt vſe of the doctrine and ſo vnto an ende of all) how can the *conſolations* ſeeme ſmall vnto vs? who by this agony and ſtrife, being entred at the ſtrait gate, ſhall finde our ſelues of that *broode of Trauellers*, which the Pſal.24.6.
Pſalmiſt calleth *Iaacob*; who howſoeuer for a while wee walke as pilgrimes and ſtrangers vpon the earth, yet may

may reioice in this, which our *Sauiour* directeth his to look vnto, as the chiefeſt cauſe of ioy, that *our names are enrolled* for Citizens *in heauen*, where is our home, and head, and all our treaſure. Towards which our countrey whiles we are making ſpeede, longing with *Th'apoſtle* hence to depart, and to get home, (as we may well, with old *Simeon*, when once we haue embraced in our armes of faith, our thrice bleſſed Sauiour) oh bleſſed may wee bee, and bleſſed this our trauell and ſpeede. For why? hauing *innocent hands, and a pure heart, not lifting vp our mindes to vanity, nor ſwearing deceitfully*, aſſuredly wee ſhall *receiue a bleſſing from the Lord, and righteouſneſſe*, that is the crowne and reward of our righteouſneſſe, *from* (that righteous Iudge) *the God of our ſaluation*. For firſt, in death we ſhall bee ſure of life, to aſcend where our glorious head is already crowned, into the higheſt heauens, there to dwell before the throne, and in preſence of the lamb, and to enioy with God himſelfe, and all the holy Angels, and triumphant Saints, euerlaſting and moſt bliſſfull glo-

Luk. 10. 20

Phil. 1. 23.

Luk. 2. 29.

Pſal. 24. 3.

Verſ. 5.

ry,

ry, which *ſeeing eie hath not ſeene, nor eare heard, nor the heart of man hath bin euer able to conceiue*; Why ſhould my penne goe about to deſcribe; and not rather leaue all our ſoules, who can entertaine hope thereof, with ioy vnexpreſſible, to ſtand aſtoniſhed? To ſpeak therefore onely of our preſent ſtate; wherein though *we be the ſonnes of God, yet it appeareth not what wee ſhall bee*; whiles wee are beneath in this vale of teares, and Tabernacles made of clay, whoſe foundations are in the duſt, yet ſtand wee now in Gods courts, and dwell in his holy Tabernacle, of which you heare what the Singer of Iſrael ſang ſo ſweetly *Pſal.* 84. *Oh how amiable! &c. One day in thy courts is better, then els where a thouſand yeeres*: yea, a better choiſe by farre *to be a doore keeper in the houſe of God, then to dwell*, though with Soueraigne command, *in the tents of wickedneſſe*. Indeede let vs weigh things well in the balances of the ſanctuary, and we ſhall finde that there is no compariſon betweene thoſe dwellings, waies, and walkings.

1. Cor. 2. 9.

1. Ioh 3. 2.

38 For (that wee may preuent excepti-

ceptions briefly, and giue withal encouragement to euery faithful, but fainting ſoule) *Firſt*, for the company; what though, walking in this narrow path, we ſeeme to walke alone, or with few Companions? Surely this may adde courage to vs, to goe on, in aſſurance that we are in the way to life, which (if our Sauiour be worthy credit) but few doe finde. For, neither haue in any age the beſt things pleaſed the greateſt multitudes, nor the beſt profeſſion been euer beſt reported of, witneſſe that ſpeech of the Iewes at Rome touching the profeſſion of Chriſtians, *Acts* 28. 22. *As concerning this ſect we know that it is euery where ſpoken againſt.* Notwithſtanding neither ſhall we be in this iourney altogether alone; ſome in all ages hauing gone before vs, and ſome to the worldes ende following after; and many doubtleſſe (though not the moſt nor greateſt Rufflers in the world) euen for the preſent footing it with vs, of all other the truſtieſt Companions in the way. Neither, put caſe wee were forced as *Iacob*, to goe all alone, neede we to feare want of company, ſince in

Gen. 18.

this

this way, loe, as to him, Christ Iesus, and all the hoſt of God, the holy Angels, are ready to meet with vs. And *ſecondly*, for the way it ſelfe, howſocuer at firſt, it may ſeeme difficult, and diſpleaſing to our fleſh (the duties of piety to weake beginners, who are yet as *old bottles* not able to hold *new wine*, being not ſo delightful but a burden rather, & the profeſſion of the faith, as to *Nicodemus*, at firſt, matter of feare, till wee are accuſtomed thereunto, and haue gotten ſtrength as did the ſame *Nicodemus* after to grow bold) yet when once we haue taſted, and are growne well acquainted with the grace of life, wee ſhall finde, with *Dauid*, nothing ſo ſweet vnto our ſoules as the ſeruice of the Lord. Inſomuch that wee ſhall ſee cauſe rather to pitty, then enuy their wretched liberty, that, being not ſeruants vnto righteouſneſſe, are, whiles they thinke themſelues onely free, the moſt miſerable ſlaues of ſinne.

Gen.32.1

Mat.9.17.

Ioh.3.2.

Ioh.19.39.

Pſal.119.

And farther, to preuent the cauill (which ſome make an Apology for their ſinfull ſloath, in doing naught or nothing, becauſe they can neuer doe e-

nough)

Luk.17.10. nough) what though *when we haue done all that is commanded* (if wee could, which none can doe) we muſt confeſſe, *we are vnprofitable ſeruants:* yet neither let this diſcourage vs from doing our beſt, or making it with *Saint Paul*, our onely aime *to finiſh our courſe with ioy*, who haue beene taught, that *what was* Act.20.24. Rom.8.3. *impoſſible to the Law*, Chriſt Ieſus hath ſupplied for vs: and withall obtained, that whoſo beleeue in him, ſhewing their faith by their ſincere, howſoeuer weake, endeauour of obedience, ſhould be in God the Fathers reckoning eſteemed righteous; and for his righteouſneſſe, not their owne obedience, held worthy of life eternall.

And, what though the children of God, hauing their worldly ſtate proportioned in Chriſt himſelf, who in the Ioh.6.15. daies of his humiliatiõ *refuſed to be made a King*, doe for the moſt part want that outward pompe, and luſtre of the world, that ſo dazeleth the carnall eie? Pſa.45.13. Yet herein *the Kings daughter* excelleth all the children of this world; that *ſhee is all glorious within*; perfectly *faire in* Cant.1.14. *the eies of her welbeloued*, through *his beauty*

beauty which he hath put vpon her, and comely *as the curtaines of Solomon*, in the ſight of the vnnaturall ſonnes of her mother, who are angry and enuious againſt her. Yea, ſo doe the hidden beames of grace breake through the cloud of their afflicted, and deſpiſed condition, that not onely the cleare ſight of the ſpirituall beholders, doth diſcerne them, as ſparkes of heauenly beauty, but euen the enuious eie of malignant worldlings cannot but looke vpon them, though as eie-ſores, nor their preiudicious heart, but allow and admire them, making them that neuer regard to imitate the practiſe of their life, at times to wiſh that they may be partakers of the comfort of their death. Ezc.16.14 Cant.1.4.

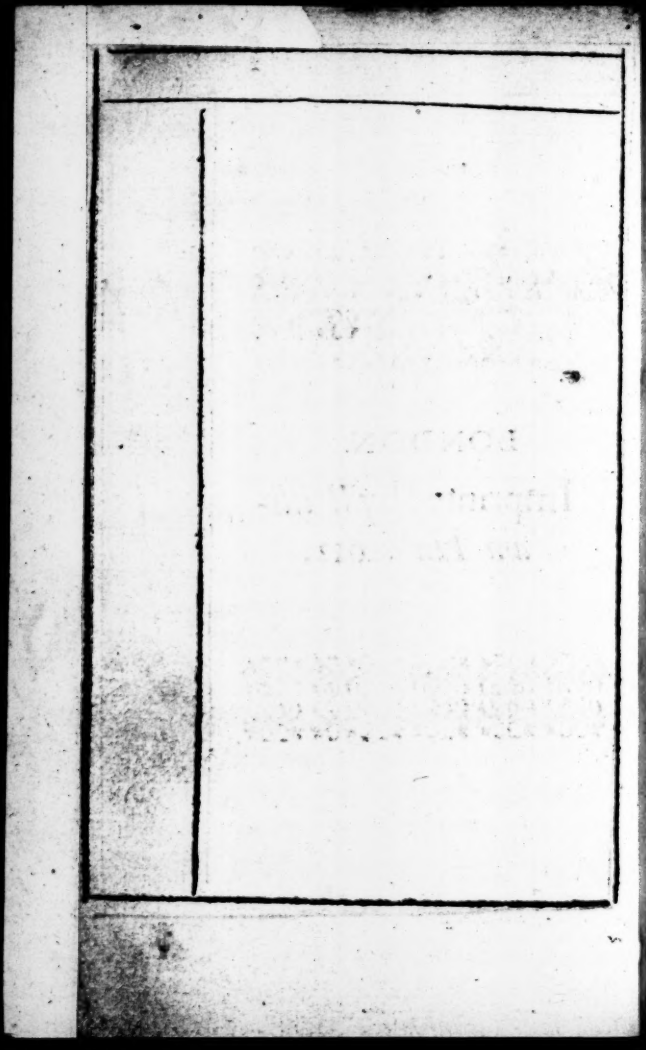
Finally, where may the voice of laſting ioy and ſound reioicing bee heard, but as the *Pſalmiſt* ſpeaketh, *in the Tabernacles of the righteous*? For, howſoeuer worldlings, that neuer knew what true delight or pleaſure meaneth make a crackling of laughter, *like a fire of thornes vnder a pot*, thinking themſelues to haue, at leaſt, the aduantage Pſa 118.15 Eccleſ.7.8.

of mirth aboue Gods children, who ſit as *Ioſeph in afflictions, vnminded:* or as *Sampſon, derided* of them in their merriments and good fellowſhip: yet herein alſo *the righteous are more excellent then their neighbours*; who, though they walke in thorny waies, and cannot but be pricked with many griefes and diſquietments, haue yet Chriſt Ieſus as the *brazen Serpent* to looke vpon; whereby the *ſting of Death*, and ſtrength of ſinne is ſo remoued from their hearts; that, grounded in faith, renewed by repentance, practiſed in obedience, confirmed in patience, they cannot but reioice with *ioy vnſpeakeable and glorious.* Neither is it for the *Stranger to meddle with the Chriſtians ioy.* Sufficeth it him, that (as his portion in this life) *his corne and wine and oyle encreaſeth*: the light of Gods louing countenance, the promiſe of his continuall aſſiſtance, the comfort of his gracious ſpirit, the hope of his glorious preſence, are hidden from the groſſe and carnall eie, partly by the malice and ſubtilty of the God of this world, but chiefly by the iuſt wrath of the God of heauen, who leaueth

Amos 6.6.
Iudg.16 25
Pro.12.26.
Num.21.9
1. Cor. 15. 56.
1.Pet.1 8.
Prou.14.10
Pſal.4.7.

leaueth thoſe deſpiſers to behold, and wonder at, the hopefull endeauour and alacrity of his ſeruants; who weighing the precious worth of this counſell of our Sauiour, doe ſtriue by violence to enter into this gate of HEAVEN.

Pſal. 118. 20. *This is the gate of the Lord: the righteous ſhall enter into it.*

Iſai. 30. 21. *This is the way: walke yee in it.*

LONDON.
Imprinted by *William Hall.* 1612.